



BR
45
F98
V.1-2

Cornell University Library

THE GIFT OF

Testimony Publishing Co.

A.2474.12

13/IX/10

9755-1

The date shows when this volume was taken.

To renew this book copy the call No. and give to the librarian.

HOME USE RULES.

All Books subject to Recall.

Books not used for instruction or research are returnable within 4 weeks.

Volumes of periodicals and of pamphlets are held in the library as much as possible. For special purposes they are given out for a limited time.

Borrowers should not use their library privileges for the benefit of other persons.

Books not needed during recess periods should be returned to the library or arrangements made for their return during borrower's absence, if wanted.

Books needed by more than one person are held on the reserve list.

Books of special value and gift books, when the giver wishes it, are not allowed to circulate.

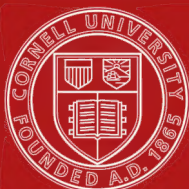
Readers are asked to report all cases of books marked or mutilated.

Do not deface books by marks and writing.

CORNELL UNIVERSITY LIBRARY



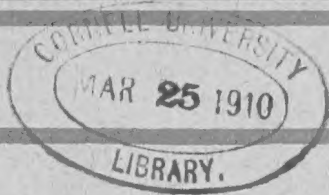
3 1924 092 329 758



Cornell University Library

The original of this book is in
the Cornell University Library.

There are no known copyright restrictions in
the United States on the use of the text.



The Fundamentals

A Testimony

Volume I

Compliments of
Two Christian Laymen

“To the Law and to the Testimony”

Isaiah 8:20

The Fundamentals

A Testimony to the Truth

Volume I

Compliments of
Two Christian Laymen

TESTIMONY PUBLISHING COMPANY
(Not Inc.)

808 La Salle Ave., Chicago, Ill., U. S. A.

~~2486540~~

A.247412

FOREWORD

This book is the first of a series which will be published and sent to every pastor, evangelist, missionary, theological professor, theological student, Sunday school superintendent, Y. M. C. A. and Y. W. C. A. secretary in the English speaking world, so far as the addresses of all these can be obtained.

Two intelligent, consecrated Christian laymen bear the expense, because they believe that the time has come when a new statement of the fundamentals of Christianity should be made.

Their earnest desire is that you will carefully read it and pass its truth on to others.

DB

CONTENTS

CHAPTER	PAGE
I. THE VIRGIN BIRTH OF CHRIST	7
Rev. Prof. James Orr, D. D., United Free Church College, Glasgow, Scotland	
II. THE DEITY OF CHRIST.....	21
Prof. Benjamin B. Warfield, D. D., LL. D., Princeton Theological Seminary	
III. THE PURPOSES OF THE INCARNATION.....	29
Rev. G. Campbell Morgan, D. D., Pastor Westminster Chapel, London, England	
IV. THE PERSONALITY AND DEITY OF THE HOLY SPIRIT ...	55
Rev. R. A. Torrey, D. D.	
V. THE PROOF OF THE LIVING GOD.....	70
Rev. Arthur T. Pierson, D. D.	
VI. HISTORY OF THE HIGHER CRITICISM.....	87
Canon Dyson Hague, M. A., London, Ontario	
VII. A PERSONAL TESTIMONY.....	123
Howard A. Kelly, M. D.	

THE FUNDAMENTALS

VOLUME I.

CHAPTER I.

THE VIRGIN BIRTH OF CHRIST.

BY THE REV. PROF. JAMES ORR, D. D.,
UNITED FREE CHURCH COLLEGE, GLASGOW, SCOTLAND.

It is well known that the last ten or twenty years have been marked by a determined assault upon the truth of the Virgin birth of Christ. In the year 1892 a great controversy broke out in Germany, owing to the refusal of a pastor named Schrempf to use the Apostles' Creed in baptism because of disbelief in this and other articles. Schrempf was deposed, and an agitation commenced against the doctrine of the Virgin birth which has grown in volume ever since. Other tendencies, especially the rise of an extremely radical school of historical criticism, added force to the negative movement. The attack is not confined, indeed, to the article of the Virgin birth. It affects the whole supernatural estimate of Christ—His life, His claims, His sinlessness, His miracles, His resurrection from the dead. But the Virgin birth is assailed with special vehemence, because it is supposed that the evidence for this miracle is more easily got rid of than the evidence for public facts, such as the resurrection. The result is that in very many quarters the Virgin birth of Christ is openly treated as a fable. Belief in it is scouted as unworthy of the twentieth century intelligence. The methods of the oldest opponents of Christianity are revived, and it is likened to the Greek and Roman stories, coarse and vile, of heroes who had gods for their fathers. A

special point is made of the silence of Paul, and of the other writings of the New Testament, on this alleged wonder.

THE UNHAPPIEST FEATURE.

It is not only, however, in the circles of unbelief that the Virgin birth is discredited; in the church itself the habit is spreading of casting doubt upon the fact, or at least of regarding it as no essential part of Christian faith. This is the unhappiest feature in this unhappy controversy. Till recently no one dreamed of denying that, in the sincere profession of Christianity, this article, which has stood from the beginning in the forefront of all the great creeds of Christendom, was included. Now it is different. The truth and value of the article of the Virgin birth are challenged. The article, it is affirmed, did not belong to the earliest Christian tradition, and the evidence for it is not strong. Therefore, let it drop.

THE COMPANY IT KEEPS.

From the side of criticism, science, mythology, history and comparative religion, assault is thus made on the article long so dear to the hearts of Christians and rightly deemed by them so vital to their faith. For loud as is the voice of denial, one fact must strike every careful observer of the conflict. Among those who reject the Virgin birth of the Lord few will be found—I do not know any—who take in other respects an adequate view of the Person and work of the Saviour. It is surprising how clearly the line of division here reveals itself. My statement publicly made and printed has never been confuted, that those who accept a full doctrine of the incarnation—that is, of a true entrance of the eternal Son of God into our nature for the purposes of man's salvation—with hardly an exception accept with it the doctrine of the Virgin birth of Christ, while those who repudiate or deny this article of faith either hold a lowered view of Christ's Person, or, more commonly, reject His supernatural claims altogether. It will

not be questioned, at any rate, that the great bulk of the opponents of the Virgin birth—those who are conspicuous by writing against it—are in the latter class.

A CAVIL ANSWERED.

This really is an answer to the cavil often heard that, whether true or not, the Virgin birth is not of essential importance. It is not essential, it is urged, to Christ's sinlessness, for that would have been secured equally though Christ had been born of two parents. And it is not essential to the incarnation. A hazardous thing, surely, for erring mortals to judge of what was and was not essential in so stupendous an event as the bringing in of the "first-begotten" into the world! But the Christian instinct has ever penetrated deeper. Rejection of the Virgin birth seldom, if ever, goes by itself. As the late Prof. A. B. Bruce said, with denial of the Virgin birth is apt to go denial of the virgin life. The incarnation is felt by those who think seriously to involve a miracle in Christ's earthly origin. This will become clearer as we advance.

THE CASE STATED.

It is the object of this paper to show that those who take the lines of denial on the Virgin birth just sketched do great injustice to the evidence and importance of the doctrine they reject. The evidence, if not of the same public kind as that for the resurrection, is far stronger than the objector allows, and the fact denied enters far more vitally into the essence of the Christian faith than he supposes. Placed in its right setting among the other truths of the Christian religion, it is not only no stumbling-block to faith, but is felt to fit in with self-evidencing power into the connection of these other truths, and to furnish the very explanation that is needed of Christ's holy and supernatural Person. The ordinary Christian is a witness here. In reading the Gospels, he feels no incongruity in passing from the narratives of the Virgin birth to the won-

derful story of Christ's life in the chapters that follow, then from these to the pictures of Christ's divine dignity given in John and Paul. The whole is of one piece: the Virgin birth is as natural at the beginning of the life of such an One—the divine Son—as the resurrection is at the end. And the more closely the matter is considered, the stronger does this impression grow. It is only when the scriptural conception of Christ is parted with that various difficulties and doubts come in.

A SUPERFICIAL VIEW.

It is, in truth, a *very superficial* way of speaking or thinking of the Virgin birth to say that nothing depends on this belief for our estimate of Christ. Who that reflects on the subject carefully can fail to see that if Christ was virgin born—if He was truly “conceived,” as the creed says, “by the Holy Ghost, born of the Virgin Mary”—there must of necessity enter a supernatural element into His Person; while, if Christ was sinless, much more, if He was the very Word of God incarnate, there must have been a miracle—the most stupendous miracle in the universe—in His origin? If Christ was, as John and Paul affirm and His church has ever believed, the Son of God made flesh, the second Adam, the new redeeming Head of the race, a miracle was to be expected in His earthly origin; without a miracle such a Person could never have been. Why then cavil at the narratives which declare the fact of such a miracle? Who does not see that the Gospel history would have been incomplete without them? Inspiration here only gives to faith what faith on its own grounds imperatively demands for its perfect satisfaction.

THE HISTORICAL SETTING.

It is time now to come to *the Scripture itself*, and to look at the fact of the Virgin birth in its historical setting, and its relation with other truths of the Gospel. As preceding the

examination of the historical evidence, a little may be said, first, on the *Old Testament preparation*. Was there any such preparation? Some would say there was not, but this is not God's way, and we may look with confidence for at least some indications which point in the direction of the New Testament event.

THE FIRST PROMISE.

One's mind turns first to that *oldest of all evangelical promises*, that the seed of the woman would bruise the head of the serpent. "I will put enmity," says Jehovah to the serpent-tempter, "between thee and the woman, and between thy seed and her seed; he shall bruise thy head, and thou shalt bruise his heel" (Genesis 3:15. R. V.). It is a forceless weakening of this first word of Gospel in the Bible to explain it of a lasting feud between the race of men and the brood of serpents. The serpent, as even Dr. Driver attests, is "the representative of the power of evil"—in later Scripture, "he that is called the Devil and Satan" (Rev. 12:9)—and the defeat he sustains from the woman's seed is a moral and spiritual victory. The "seed" who should destroy him is described emphatically as the *woman's* seed. It was the woman through whom sin had entered the race; by the seed of the woman would salvation come. The early church writers often pressed this analogy between Eve and the Virgin Mary. We may reject any element of over-exaltation of Mary they connected with it, but it remains significant that this peculiar phrase should be chosen to designate the future deliverer. I cannot believe the choice to be of accident. The promise to Abraham was that in *his* seed the families of the earth would be blessed; there the *male* is emphasized, but here it is the *woman*—the woman distinctively. There is, perhaps, as good scholars have thought, an allusion to this promise in 1 Timothy 2:15, where, with allusion to Adam and Eve, it is said, "But she shall be saved through her (or the) child-bearing" (R. V.).

THE IMMANUEL PROPHECY.

The idea of the Messiah, gradually gathering to itself the attributes of a divine King, reaches one of its clearest expressions in the *great Immanuel prophecy*, extending from Isaiah 7 to 9:7, and centering in the declaration: "The Lord Himself will give you [the unbelieving Ahaz] a sign; behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14; Cf. 8:8, 10). This is none other than the child of wonder extolled in chapter 9:6, 7: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, [Father of Eternity], The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom," etc. This is the prophecy quoted as fulfilled in Christ's birth in Matt. 1:23, and it seems also alluded to in the glowing promises to Mary in Luke 1:32, 33. It is pointed out in objection that the term rendered "virgin" in Isaiah does not necessarily bear this meaning; it denotes properly only a young unmarried woman. The context, however, seems clearly to lay an emphasis on the unmarried state, and the translators of the Greek version of the Old Testament (the Septuagint) plainly so understood it when they rendered it by *parthenos*, a word which *does* mean "virgin." The tendency in many quarters now is to admit this (Dr. Cheyne, etc.), and even to seek an explanation of it in alleged Babylonian beliefs in a virgin-birth. This last, however, is quite illusory.¹ It is, on the other hand, singular that the Jews themselves do not seem to have applied this prophecy at any time to the Messiah—a fact which disproves the theory that it was this text which suggested the story of a Virgin birth to the early disciples.

¹For the evidence, see my volume on "The Virgin Birth," Lecture VII.

ECHOES IN OTHER SCRIPTURES.

It was, indeed, when one thinks of it, only on the supposition that there was to be something exceptional and extraordinary in the birth of this child called Immanuel that it could have afforded to Ahaz a sign of the perpetuity of the throne of David on the scale of magnitude proposed ("Ask it either in the depth, or in the height above." Ver. 10). We look, therefore, with interest to see if there are any *echoes* or *suggestions* of the idea of this passage in other prophetic scriptures. They are naturally not many, but they do not seem to be altogether wanting. There is, first, the remarkable Bethlehem prophecy in Micah 5:2, 3—also quoted as fulfilled in the nativity (Matt. 2:5, 6)—connected with the saying: "Therefore will he give them up, until the time that she who travaileth hath brought forth" ("The King from Bethlehem," says Delitzsch, "who has a nameless one as mother, and of whose father there is no mention"). Micah was Isaiah's contemporary, and when the close relation between the two is considered (Cf. Isa. 2:2-4, with Micah 4:1-3), it is difficult not to recognize in his oracle an expansion of Isaiah's. In the same line would seem to lie the enigmatic utterance in Jer. 31:22: "For Jehovah hath created a new thing in the earth: a woman shall encompass a man" (thus Delitzsch, etc.).

TESTIMONY OF THE GOSPEL.

The germs now indicated in prophetic scriptures had apparently borne no fruit in Jewish expectations of the Messiah, when *the event took place* which to Christian minds made them luminous with predictive import. In Bethlehem of Judea, as Micah had foretold, was born of a virgin mother He whose "goings forth" were "from of old, from everlasting" (Micah 5:2; Matt. 2:6). Matthew, who quotes the first part of the verse, can hardly have been ignorant of the hint of pre-existence it contained. This brings us to the testimony to the miraculous birth of Christ in our first and third Gospels—the

only Gospels which record the circumstances of Christ's birth at all. By general consent the narratives in Matthew (chapters 1, 2) and in Luke (chapters 1, 2) are independent—that is, they are not derived one from the other—yet they both affirm, in detailed story, that Jesus, conceived by the power of the Holy Spirit, was born of a pure virgin, Mary of Nazareth, espoused to Joseph, whose wife she afterwards became. The birth took place at Bethlehem, whither Joseph and Mary had gone for enrollment in a census that was being taken. The announcement was made to Mary beforehand by an angel, and the birth was preceded, attended, and followed by remarkable events that are narrated (birth of the Baptist, with annunciations, angelic vision to the shepherds, visit of wise men from the east, etc.). The narratives should be carefully read at length to understand the comments that follow.

THE TESTIMONY TESTED.

There is no doubt, therefore, about the testimony to the Virgin birth, and the question which now arises is—What is the *value* of these parts of the Gospels as evidence? Are they genuine parts of the Gospels? Or are they late and untrustworthy additions? From what sources may they be presumed to be derived? It is on the truth of the narratives that our belief in the Virgin birth depends. Can they be trusted? Or are they mere fables, inventions, legends, to which no credit can be attached?

The answer to several of these questions can be given in very brief form. The narratives of the nativity in Matthew and Luke are undoubtedly *genuine parts* of their respective Gospels. They have been there since ever the Gospels themselves had an existence. The proof of this is convincing. The chapters in question are found in every manuscript and version of the Gospels known to exist. There are hundreds of manuscripts, some of them very old, belonging to different parts of the world, and many versions in different languages (Latin, Syriac,

Egyptian, etc.), but these narratives of the Virgin birth are found in all. We know, indeed, that a section of the early Jewish Christians—the Ebionites, as they are commonly called—possessed a Gospel based on Matthew from which the chapters on the nativity were absent. But this was not the real Gospel of Matthew: it was at best a mutilated and corrupted form of it. The genuine Gospel, as the manuscripts attest, always had these chapters.

Next, as to the Gospels themselves, they were not of late and non-apostolic origin; but were *written by apostolic men*, and were from the first accepted and circulated in the church as trustworthy embodiments of sound apostolic tradition. Luke's Gospel was from Luke's own pen—its genuineness has recently received a powerful vindication from Prof. Harnack, of Berlin—and Matthew's Gospel, while some dubiety still rests on its original language (Aramaic or Greek), passed without challenge in the early church as the genuine Gospel of the Apostle Matthew. Criticism has more recently raised the question whether it is only the "groundwork" of the discourses (the "Logia") that comes directly from Matthew. However this may be settled, it is certain that the Gospel in its Greek form always passed as Matthew's. It must, therefore, if not written by him, have had his immediate authority. The narratives come to us, accordingly, with high apostolic sanction.

SOURCES OF THE NARRATIVES.

As to the *sources* of the narratives, not a little can be gleaned from the study of their internal character. Here two facts reveal themselves. The first is that the narrative of Luke is based on some old, archaic, highly original Aramaic writing. Its Aramaic character gleams through its every part. In style, tone, conception, it is highly primitive—emanates, apparently, from that circle of devout people in Jerusalem to whom its own pages introduce us (Luke 2:25, 36-38). It has, there-

fore, the highest claim to credit. The second fact is even more important. A perusal of the narratives shows clearly—what might have been expected—that the information they convey was derived from no lower source than Joseph and Mary themselves. This is a marked feature of contrast in the narratives—that Matthew's narrative is all told from Joseph's point of view, and Luke's is all told from Mary's. The signs of this are unmistakable. Matthew tells about Joseph's difficulties and action, and says little or nothing about Mary's thoughts and feelings. Luke tells much about Mary—even her inmost thoughts—but says next to nothing directly about Joseph. The narratives, in short, are not, as some would have it, contradictory, but are independent and complementary. The one supplements and completes the other. Both together are needed to give the whole story. They bear in themselves the stamp of truth, honesty, and purity, and are worthy of all acceptance, as they were evidently held to be in the early church.

UNFOUNDED OBJECTIONS.

Against the acceptance of these early, well-attested narratives, what, now, have the objectors to allege? I pass by the attempts to show, by critical elimination (expurgating Luke 1:35, and some other clauses), that Luke's narrative was not a narrative of a Virgin birth at all. This is a vain attempt in face of the testimony of manuscript authorities. Neither need I dwell on the alleged "discrepancies" in the genealogies and narratives. These are not serious, when the independence and different standpoints of the narratives are acknowledged. The genealogies, tracing the descent of Christ from David along different lines, present problems which exercise the minds of scholars, but they do not touch the central fact of the belief of both Evangelists in the birth of Jesus from a virgin. Even in a Syriac manuscript which contains the certainly wrong reading, "Joseph begat Jesus," the narrative goes on,

as usual, to recount the Virgin birth. It is not a contradiction, if Matthew is silent on the earlier residence in Nazareth, which Luke's object led him fully to describe.

SILENCE OF MARK AND JOHN.

The objection on which most stress is laid (apart from what is called the evidently "mythical" character of the narratives) is the *silence* on the Virgin birth in the remaining Gospels, and other parts of the New Testament. This, it is held, conclusively proves that the Virgin birth was not known in the earliest Christian circles, and was a legend of later origin. As respects the Gospels—Mark and John—the objection would only apply if it was the design of these Gospels to narrate, as the others do, the circumstances of the nativity. But this was evidently not their design. Both Mark and John knew that Jesus had a human birth—an infancy and early life—and that His mother was called Mary, but of deliberate purpose they tell us nothing about it. Mark begins his Gospel with Christ's entrance on His public ministry, and says nothing of the period before, especially of how Jesus came to be called "the Son of God" (Mark 1:1). John traces the divine descent of Jesus, and tells us that the "Word became flesh" (John 1:14); but how this miracle of becoming flesh was wrought he does not say. It did not lie within his plan. He knew the church tradition on the subject: he had the Gospels narrating the birth of Jesus from the Virgin in his hands: and he takes the knowledge of their teaching for granted. To speak of contradiction in a case like this is out of the question.

SILENCE OF PAUL.

How far Paul was acquainted with the facts of Christ's earthly origin it is not easy to say. To a certain extent these facts would always be regarded as among the privacies of the innermost Christian circles—so long at least as Mary lived—and the details may not have been fully known till the Gospels

were published. Paul admittedly did not base his preaching of his Gospel on these private, interior matters, but on the broad, public facts of Christ's ministry, death, and resurrection. It would be going too far, however, to infer from this that Paul had no knowledge of the miracle of Christ's birth. Luke was Paul's companion, and doubtless shared with Paul all the knowledge which he himself had gathered on this and other subjects. One thing certain is, that Paul could not have believed in the divine dignity, the pre-existence, the sinless perfection, and redeeming headship, of Jesus as he did, and not have been convinced that His entrance into humanity was no ordinary event of nature, but implied an unparalleled miracle of some kind. This Son of God, who "emptied" Himself, who was "born of a woman, born under the law," who "knew no sin" (Phil. 2:7, 8; Gal. 4:4; 2 Cor. 5:21), was not, and could not be, a simple product of nature. God must have wrought creatively in His human origin. The Virgin birth would be to Paul the most reasonable and credible of events. So also to John, who held the same high view of Christ's dignity and holiness.

CHRIST'S SINLESSNESS A PROOF.

It is sometimes argued that a Virgin birth is no aid to the explanation of Christ's *sinlessness*. Mary being herself sinful in nature, it is held the taint of corruption would be conveyed by one parent as really as by two. It is overlooked that the whole fact is not expressed by saying that Jesus was born of a virgin mother. There is the other factor—"conceived by the Holy Ghost." What happened was a divine, creative miracle wrought in the production of this new humanity which secured, from its earliest germinal beginnings, freedom from the slightest taint of sin. Paternal generation in such an origin is superfluous. The birth of Jesus was not, as in ordinary births, the creation of a new personality. It was a divine Person—already existing—entering on this new mode of exist-

ence. Miracle could alone effect such a wonder. *Because* His human nature had this miraculous origin Christ was the "holy" One from the commencement (Luke 1:35). Sinless He was, as His whole life demonstrated; but when, in all time, did natural generation give birth to a sinless personality?

THE EARLY CHURCH A WITNESS.

The history of the early church is occasionally appealed to in witness that the doctrine of the Virgin birth was not primitive. No assertion could be more futile. The early church, so far as we can trace it back, in all its branches, held this doctrine. No Christian sect is known that denied it, save the Jewish Ebionites formerly alluded to. The general body of the Jewish Christians—the Nazarenes as they are called—accepted it. Even the greater Gnostic sects in their own way admitted it. Those Gnostics who denied it were repelled with all the force of the church's greatest teachers. The Apostle John is related to have vehemently opposed Cerinthus, the earliest teacher with whom this denial is connected.

DISCREDITED VAGARIES.

What more remains to be said? It would be waste of space to follow the objectors into their various theories of a *mythical* origin of this belief. One by one the speculations advanced have broken down, and given place to others—all equally baseless. The newest of the theories seeks an origin of the belief in ancient Babylonia, and supposes the Jews to have possessed the notion in pre-Christian times. This is not only opposed to all real evidence, but is the giving up of the contention that the idea had its origin in *late* Christian circles, and was unknown to earlier apostles.

THE REAL CHRIST.

Doctrinally, it must be repeated that the belief in the Virgin birth of Christ is of the highest value for the right apprehension of Christ's unique and sinless personality. Here is

One, as Paul brings out in Romans 5:12 ff., who, free from sin Himself, and not involved in the Adamic liabilities of the race, reverses the curse of sin and death brought in by the first Adam, and establishes the reign of righteousness and life. Had Christ been naturally born, not one of these things could be affirmed of Him. As one of Adam's race, not an entrant from a higher sphere, He would have shared in Adam's corruption and doom—would Himself have required to be redeemed. Through God's infinite mercy, He came from above, inherited no guilt, needed no regeneration or sanctification, but became Himself the Redeemer, Regenerator, Sanctifier, for all who receive Him. "Thanks be unto God for His unspeakable gift" (2 Cor. 9:15).

CHAPTER II.

THE DEITY OF CHRIST.

BY PROF. BENJAMIN B. WARFIELD, D. D., LL. D.,
PRINCETON THEOLOGICAL SEMINARY.

A recent writer has remarked that our assured conviction of the deity of Christ rests, not upon "proof-texts or passages, nor upon old arguments drawn from these, but upon the general fact of the whole manifestation of Jesus Christ, and of the whole impression left by Him upon the world." The antithesis is too absolute, and possibly betrays an unwarranted distrust of the evidence of Scripture. To make it just, we should read the statement rather thus: Our conviction of the deity of Christ rests not alone on the scriptural passages which assert it, but also on His entire impression on the world; or perhaps thus: Our conviction rests not more on the scriptural assertions than upon His entire manifestation. Both lines of evidence are valid; and when twisted together form an unbreakable cord. The proof-texts and passages do prove that Jesus was esteemed divine by those who companied with Him; that He esteemed Himself divine; that He was recognized as divine by those who were taught by the Spirit; that, in fine, He was divine. But over and above this Biblical evidence the impression Jesus has left upon the world bears independent testimony to His deity, and it may well be that to many minds this will seem the most conclusive of all its evidences. It certainly is very cogent and impressive.

EXPERIENCE AS PROOF.

The justification which the author we have just quoted gives of his neglecting the scriptural evidence in favor of that borne by Jesus' impression on the world is also open to criticism. "Jesus Christ," he tells us, "is one of those essential

truths which are too great to be proved, like God, or freedom, or immortality." Such things rest, it seems, not on proofs but on experience. We need not stop to point out that this experience is itself a proof. We wish rather to point out that some confusion seems to have been fallen into here between our ability to marshal the proof by which we are convinced and our accessibility to its force. It is quite true that "the most essential conclusions of the human mind are much wider and stronger than the arguments by which they are supported;" that the proofs "are always changing but the beliefs persist." But this is not because the conclusions in question rest on no sound proofs; but because we have not had the skill to adduce, in our argumentative presentations of them, the really fundamental proofs on which they rest.

UNCONSCIOUS RATIONALITY.

A man recognizes on sight the face of his friend, or his own handwriting. Ask him how he knows this face to be that of his friend, or this handwriting to be his own, and he is dumb, or, seeking to reply, babbles nonsense. Yet his recognition rests on solid grounds, though he lacks analytical skill to isolate and state these solid grounds. We believe in God and freedom and immortality on good grounds, though we may not be able satisfactorily to analyse these grounds. No true conviction exists without adequate rational grounding in evidence. So, if we are solidly assured of the deity of Christ, it will be on adequate grounds, appealing to the reason. But it may well be on grounds not analysed, perhaps not analysable, by us, so as to exhibit themselves in the forms of formal logic.

We do not need to wait to analyse the grounds of our convictions before they operate to produce convictions, any more than we need to wait to analyse our food before it nourishes us; and we can soundly believe on evidence much mixed with error, just as we can thrive on food far from pure. The alchemy of the mind, as of the digestive tract, knows how to

separate out from the mass what it requires for its support; and as we may live without any knowledge of chemistry, so we may possess earnest convictions, solidly founded in right reason, without the slightest knowledge of logic. The Christian's conviction of the deity of his Lord does not depend for its soundness on the Christian's ability convincingly to state the grounds of his conviction. The evidence he offers for it may be wholly inadequate, while the evidence on which it rests may be absolutely compelling.

TESTIMONY IN SOLUTION.

The very abundance and persuasiveness of the evidence of the deity of Christ greatly increases the difficulty of adequately stating it. This is true even of the scriptural evidence, as precise and definite as much of it is. For it is a true remark of Dr. Dale's that the particular texts in which it is definitely asserted are far from the whole, or even the most impressive, proofs which the Scriptures supply of our Lord's deity. He compares these texts to the salt-crystals which appear on the sand of the sea-beach after the tide has receded. "These are not," he remarks, "the strongest, though they may be the most apparent, proofs that the sea is salt; the salt is present in solution in every bucket of sea-water." The deity of Christ is in solution in every page of the New Testament. Every word that is spoken of Him, every word which He is reported to have spoken of Himself, is spoken on the assumption that He is God. And that is the reason why the "criticism" which addresses itself to eliminating the testimony of the New Testament to the deity of our Lord has set itself a hopeless task. The New Testament itself would have to be eliminated. Nor can we get behind this testimony. Because the deity of Christ is the presupposition of every word of the New Testament, it is impossible to select words out of the New Testament from which to construct earlier documents in which the deity of Christ shall not be assumed. The assured

conviction of the deity of Christ is coëval with Christianity itself. There never was a Christianity, neither in the times of the Apostles nor since, of which this was not a prime tenet.

A SATURATED GOSPEL.

Let us observe in an example or two how thoroughly saturated the Gospel narrative is with the assumption of the deity of Christ, so that it crops out in the most unexpected ways and places.

In three passages of Matthew, reporting words of Jesus, He is represented as speaking familiarly and in the most natural manner in the world, of "*His* angels" (13:41; 16:27; 24:31). In all three He designates Himself as the "Son of man"; and in all three there are additional suggestions of His majesty. "The Son of man shall send forth *His* angels, and they shall gather out of *His* kingdom all things that cause stumbling and those that do iniquity, and shall cast them into the furnace of fire."

Who is this Son of man who has angels, by whose instrumentality the final judgment is executed at His command? "The Son of man shall come in the glory of His Father with *His* angels; and then shall *He* reward every man according to his deeds." Who is this Son of man surrounded by His angels, in whose hands are the issues of life? The Son of man "shall send forth *His* angels with a great sound of a trumpet, and they shall gather together *His* elect from the four winds, from one end of heaven to the other." Who is this Son of man at whose behest His angels winnow men? A scrutiny of the passages will show that it is not a peculiar body of angels which is meant by the Son of man's angels, but just the angels as a body, who are His to serve Him as He commands. In a word, Jesus Christ is above angels (Mark 13:32)—as is argued at explicit length at the beginning of the Epistle to the Hebrews. "To which of the angels said he at any time, Sit on my right hand, etc." (Heb. 1:13).

HEAVEN COME TO EARTH.

There are three parables recorded in the fifteenth chapter of Luke as spoken by our Lord in His defence against the murmurs of the Pharisees at His receiving sinners and eating with them. The essence of the defence which our Lord offers for Himself is, that there is joy *in heaven* over repentant sinners! Why "in heaven," "before the throne of God"? Is He merely setting the judgment of heaven over against that of earth, or pointing forward to His future vindication? By no means. He is representing His action in receiving sinners, in seeking the lost, as His proper action, because it is the normal conduct of heaven, manifested in Him. He is heaven come to earth. His defence is thus simply the unveiling of what the real nature of the transaction is. The lost when they come to Him are received because this is heaven's way; and *He* cannot act otherwise than in heaven's way. He tacitly assumes the good Shepherd's part as His own.

THE UNIQUE POSITION.

All the great designations are not so much asserted as assumed by Him for Himself. He does not call Himself a prophet, though He accepts this designation from others: He places Himself above all the prophets, even above John the greatest of the prophets, as Him to whom all the prophets look forward. If He calls Himself Messiah, He fills that term, by doing so, with a deeper significance, dwelling ever on the unique relation of Messiah to God as His representative and His Son. Nor is He satisfied to represent Himself merely as standing in a unique relation to God: He proclaims Himself to be the recipient of the divine fullness, the sharer in all that God has (Matt. 11:28). He speaks freely of Himself indeed as God's Other, the manifestation of God on earth, whom to have seen was to have seen the Father also, and who does the work of God on earth. He openly claims divine prerogatives—

the reading of the heart of man, the forgiveness of sins, the exercise of all authority in heaven and earth. Indeed, all that God has and is He asserts Himself to have and be; omnipotence, omniscience, perfection belong as to the one so to the other. Not only does He perform all divine acts; His self-consciousness coalesces with the divine consciousness. If His followers lagged in recognizing His deity, this was not because He was not God or did not sufficiently manifest His deity. It was because they were foolish and slow of heart to believe what lay patently before their eyes.

THE GREAT PROOF.

The Scriptures give us evidence enough, then, that Christ is God. But the Scriptures are far from giving us all the evidence we have. There is, for example, the revolution which Christ has wrought in the world. If, indeed, it were asked what the most convincing proof of the deity of Christ is, perhaps the best answer would be, just Christianity. The new life He has brought into the world; the new creation which He has produced by His life and work in the world; here are at least His most palpable credentials.

Take it objectively. Read such a book as Harnack's "The Expansion of Christianity," or such an one as Von Dobschütz's "Christian Life in the Primitive Church"—neither of which allows the deity of Christ—and then ask, Could these things have been wrought by power less than divine? And then remember that these things were not only wrought in that heathen world two thousand years ago, but have been wrought over again every generation since; for Christianity has reconquered the world to itself each generation. Think of how the Christian proclamation spread, eating its way over the world like fire in the grass of a prairie. Think how, as it spread, it transformed lives. The thing, whether in its objective or in its subjective aspect, were incredible, had it not actually occurred. "Should a voyager," says Charles Darwin,

"chance to be on the point of shipwreck on some unknown coast, he will most devoutly pray that the lesson of the missionary may have reached thus far. The lesson of the missionary is the enchanter's wand." Could this transforming influence, undiminished after two millenniums, have proceeded from a mere man? It is historically impossible that the great movement which we call Christianity, which remains unspent after all these years, could have originated in a merely human impulse; or could represent today the working of a merely human force.

THE PROOF WITHIN.

Or take it subjectively. Every Christian has within himself the proof of the transforming power of Christ, and can repeat the blind man's syllogism: Why herein is the marvel that ye know not whence He is, and yet He opened my eyes. "Spirits are not touched to fine issues who are not finely touched." "Shall we trust," demands an eloquent reasoner, "the touch of our fingers, the sight of our eyes, the hearing of our ears, and not trust our deepest consciousness of our higher nature—the answer of conscience, the flower of spiritual gladness, the glow of spiritual love? To deny that spiritual experience is as real as physical experience is to slander the noblest faculties of our nature. It is to say that one half of our nature tells the truth, and the other half utters lies. The proposition that facts in the spiritual region are less real than facts in the physical realm contradicts all philosophy." The transformed hearts of Christians, registering themselves "in gentle tempers, in noble motives, in lives visibly lived under the empire of great aspirations"—these are the ever-present proofs of the divinity of the Person from whom their inspiration is drawn.

The supreme proof to every Christian of the deity of his Lord is then his own inner experience of the transforming power of his Lord upon the heart and life. Not more surely

does he who feels the present warmth of the sun know that the sun exists, than he who has experienced the re-creative power of the Lord know Him to be his Lord and his God. Here is, perhaps we may say the proper, certainly we must say the most convincing, proof to every Christian of the deity of Christ; a proof which he cannot escape, and to which, whether he is capable of analysing it or drawing it out in logical statement or not, he cannot fail to yield his sincere and unassailable conviction. Whatever else he may or may not be assured of, he knows that his Redeemer lives. Because He lives, we shall live also—that was the Lord's own assurance. Because we live, He lives also—that is the ineradicable conviction of every Christian heart.

CHAPTER III.

THE PURPOSES OF THE INCARNATION.

BY REV. G. CAMPBELL MORGAN, D. D.,
PASTOR OF WESTMINSTER CHAPEL, LONDON, ENGLAND.

FOREWORD.

The title of this meditation marks its limitation, and indicates its scope.

Here is no attempt at defense of the statement of the New Testament that "the Word was made flesh." That is taken for granted as true.

Moreover, here is no attempt to explain the method of the Holy Mystery. That is recognized as Mystery: a fact revealed which is yet beyond human comprehension or explanation.

The scope is that of considering in broad outline the plain teaching of the New Testament as to the purposes of the Incarnation.

Its final limitation is that of its brevity. If, however, it serve to arouse a deeper sense of the wonder of the great central fact of our common Faith, and thus to inspire further meditation, its object will be gained.

THE INCARNATION.

The whole teaching of Holy Scripture places the Incarnation at the center of the methods of God with a sinning race.

Toward that Incarnation everything moved until its accomplishment, finding therein fulfillment and explanation. The messages of the prophets and seers and the songs of the psalmists trembled with more or less certainty toward the final music which announced the coming of Christ. All the results also of these partial and broken messages of the past led toward the Incarnation.

It is equally true that from that Incarnation all subsequent movements have proceeded, depending upon it for direction and dynamic. The Gospel stories are all concerned with the coming of Christ, with His mission and His message. The letters of the New Testament have all to do with the fact of the Incarnation, and its correlated doctrines and duties. The last book of the Bible is a book, the true title of which is *The Unveiling of the Christ*.

Not only the actual messages which have been bound up in this one Divine Library, but all the results issuing from them, are finally results issuing from this self-same coming of Christ. It is surely important, therefore, that we should understand its purposes in the economy of God.

There is a fourfold statement of purpose declared in the New Testament: the purpose to reveal the Father; the purpose to put away sin; the purpose to destroy the works of the devil; and the purpose to establish by another advent the Kingdom of God in the world.

Christ was in conflict with all that was contrary to the purposes of God in individual, social, national, and racial life. There is a sense in which when we have said this we have stated the whole meaning of His coming. His revelation of the Father was toward this end; His putting away of sin was part of this very process; and His second advent will be for the complete and final overthrow of all the works of the devil.

I. To Reveal the Father.

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18).

"He that hath seen me hath seen the Father" (John 14:9).

This latter is Christ's own statement of truth in this regard, and is characterized by simplicity and sublimity. Among all the things Jesus said concerning His relationship to the Father, none is more comprehensive, inclusive, exhaustive, than this.

The last hours of Jesus with His disciples were passing away. He was talking to them, and four times over they interrupted him. Philip said, "Lord, show us the Father, and it sufficeth us". Philip's interruption was due, in the first place, to a conviction of Christ's relation in some way to the Father. He had been so long with Jesus as to become familiar in some senses with His line of thought. In all probability Philip was asking that there should be repeated to him and the little group of disciples some such wonderful thing as they had read of in the past of their people's history; as when the elders once ascended the mountain and saw God; or when the prophet saw the Lord sitting upon a throne, high and lifted up, and His train filled the temple; or when Ezekiel saw God in fire, and wheels; in majesty and glory.

I cannot read the answer of Jesus to that request without feeling that He divested Himself, of set purpose, of anything that approached stateliness of diction, and dropped into the common speech of friend to friend, as,—looking back into the face of Philip, who was voicing, though he little knew it, the great anguish of the human heart, the great hunger of the human soul,—He said, "Have I been so long time with you, and dost thou not know me, Philip? He that hath seen me hath seen the Father". That claim has been vindicated in the passing of the centuries.

REVELATION TO THE RACE.

We will, therefore, consider first, what this revelation of God has meant to the race; and secondly, what it has meant to the individual.

First, then, what conception of God had the race before Christ came? Taking the Hebrew thought of God, let me put the whole truth as I see it into one comprehensive statement. Prior to the Incarnation there had been a growing intellectual apprehension of truth concerning God, accompanied by a diminishing moral result. It is impossible to study the Old

Testament without seeing that there gradually broke through the mists a clearer light concerning God. The fact of the unity of God; the fact of the might of God; the fact of the holiness of God; the fact of the beneficence of God; these things men had come to see through the process of the ages.

Yet side by side with this growing intellectual apprehension of God there was diminishing moral result, for it is impossible to read the story of the ancient Hebrew people without seeing how they waxed worse and worse in all matters moral. The moral life of Abraham was far purer than life in the time of the kings. Life in the early time of the kings was far purer than the conditions which the prophets ultimately described. In proportion as men grew in their intellectual conception of God, it seemed increasingly unthinkable that He could be interested in their every-day life. Morality became something not of intimate relationship to Him, and therefore something that mattered far less.

Think of the great Gentile world, as it then was, and as it still is, save where the message of the Evangel has reached it. We have had such remarkable teachers as Zoroaster, Buddha, Confucius; men speaking many true things, flashing with light, but notwithstanding these things a perpetual failure in morals and a uniform degradation of religion has been universal. The failure has ever been due to a lack of final knowledge concerning God.

At last there came the song of the angels, and the birth of the Son of God, through Whose Incarnation and ministry there came to men a new consciousness of God.

He included in His teaching and manifestation all the essential things which men had learned in the long ages of the past. He did not deny the truth of the unity of God; He re-emphasized it. He did not deny the might of God; He declared it and manifested it in many a gentle touch of infinite power. He did not deny the holiness of God; He insisted upon it in

teaching and life, and at last by the mystery of dying. He did not deny the beneficence of God; He changed the cold word beneficence into the word throbbing with the infinite heart of Deity—*Love*. He did more. That which men had imperfectly expressed in song and prophecy He came to state—"He that hath seen me hath seen the Father"—not Elohim, not Jehovah, not Adonai; none of the great names of the past, although all of them are suggestive. In and through Him that truth of the Fatherhood was revealed.

Fatherhood means a great deal more than we sometimes imagine. It is not merely a term of tenderness; it is also a term of law and discipline. But fatherhood means supremely that if the child have wandered away, the father will suffer everything to save and bring it home again. Within the realm of revealed religion this truth emerged, that the one God, mighty, holy, beneficent, is the Father who will sacrifice Himself to save the child. There man found the point of contact, in infinite love which never abandons him, never leaves him. That is the truth which, coming into revealed religion, saved it from being intellectual apprehension, minus moral dynamic, and sent running through all human life rivers of cleansing, renewal, regeneration.

Wherever Christ comes to people who have never had direct revelation, He comes first of all as fulfillment of all that in their thought and scheme is true. He comes, moreover, for the correction of all that in their thought and scheme is false. All the underlying consciousness of humanity concerning God is touched and answered and lifted into the supreme consciousness whenever God is seen in Christ. All the gleams of light which have been flashing across the consciousness of humanity merge into the essential light when He is presented.

Christ comes not to contradict the essential truth of Buddhism, but to fulfill it. He comes not to rob the Chinaman of his regard for parents, as taught by Confucius, but to fulfill

it, and to lift him upon that regard into regard for the One great Father, God. He comes always to fulfill. Wherever He has come; wherever He has been presented; wherever men low or high in the intellectual scale, have seen God in Christ, their hands have opened and they have dropped their fetishes, and their idols, and have yielded themselves to Him. If the world has not come to God through Him, it is because the world has not yet seen Him; and if the world has not yet seen Him, the blame is upon the Christian Church.

The wide issues of the manifestation of God in Christ are—the union of intellectual apprehension and moral improvement, and the relation of religion to life. In no system of religion in the world has there come to men the idea of God which unites religion with morals, save in this revelation of God in Jesus Christ.

REVELATION TO THE INDIVIDUAL.

Secondly, the effect of the manifestation in relation to the individual. In illustration we cannot do better than by taking Philip, the man to whom Christ spoke. To Philip's request, "Show us the Father and it sufficeth us", Jesus said, "Have I been so long time with you, and dost thou not know me, Philip?" The evident sense of the question is, You have seen enough of Me, Philip, if you have really seen Me, to have found what you are asking for—a vision of God.

What then had Philip seen? What revelations of Deity had come to this man who thought he had not seen and did not understand? We will adhere to what Scripture tells of what Philip had seen.

All the story is in John. Philip is referred to by Matthew, Mark, and Luke, as being among the number of the apostles, but in no other way. John tells of four occasions when Philip is seen in union with Christ. Philip was the first man Jesus *called* to follow Him; not the first man to follow Him. There were other two who preceded Philip, going after Christ in con-

sequence of the teaching of John. But Philip was the first man to whom Christ used that great formula of calling men which has become so precious in the passing of the centuries—"Follow me." What happened? "Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, wrote." That was the first thing that Philip had seen in Christ according to his own confession: One Who embodied all the ideals of Moses and the prophets.

We find Philip next in the sixth chapter, when the multitudes were about Christ, and they were hungry. Philip, who considered it impossible to feed the hungry multitude, now sees Someone Who in a mysterious way had resource enough to satisfy human hunger. Philip then listened while in matchless discourse Jesus lifted the thought from material hunger to spiritual need and declared, "I am the bread of life". So that the second vision Philip had of Jesus, according to the record, was a vision of Him, full of resource and able to satisfy hunger, both material and spiritual.

We next see Philip in the twelfth chapter. The Greeks coming to him said, "Sir, we would see Jesus." Philip found his way with Andrew to Jesus, and asked Him to see the Greeks. Philip saw by what then took place that this Man had intimate relation with the Father, and that there was perfect harmony between them, no conflict, no controversy. He saw, moreover, that upon the basis of that communion with His Father, and that perfect harmony, His voice changed from the tones of sorrow to those of triumph,—“Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto myself.” That was Philip’s third vision of Jesus. It was the vision of One acting in perfect accord with God, bending to the sorrow that surged upon His soul, in order that through it He might accomplish human redemption.

We now come back to the last scene. Philip said, "Show

us the Father and it sufficeth us". Gathering up all the things of the past, Christ looked into the face of Philip and replied, "Have I been so long time with you, and dost thou not know me, Philip?" No, Philip had not seen these things. They were there to be seen, and by and by, the infinite work of Christ being accomplished, and the glory of Pentecost having dawned upon the world, Philip saw it all; saw the meaning of the things he had seen, and had never seen; the things he had looked upon, and had never understood.

He found that having seen Jesus he had actually seen the Father; that when he looked upon One Who embodied in His own personality all the facts of law and righteousness; Who was able to satisfy all the hunger of humanity; Who in co-operation with God was sent to share the sorrows of humanity in order to draw men to Himself and to save them; he had seen God.

This manifestation wins the submission of the reason; appeals to the love of the heart; demands the surrender of the will. Here is the value of the Incarnation as revelation of God.

Let us recall our thoughts for a moment from the particular application in the case of Philip, and think what this means to us. Is it true that this manifestation wins the submission of our reason, appeals to the love of our heart, asks the surrender of our will?

Then to refuse God in Christ is to violate at some essential point our own humanity. To refuse we must violate reason, which is captured by the revelation; or we must crush the emotion, which springs in our heart in the presence of the revelation; or we must decline to submit our will to the demands which the manifestation makes. God grant that we may rather look into His face and say, "My Lord and my God"! So shall we find our rest, and our hearts will be satisfied. It shall suffice, as we see the Father in Christ.

II. To Take Away Sins.

"Ye know that he was manifested to take away sins; and in him is no sin" (I. John 3:5).

In this text we get nearer to an understanding of the purpose of the Incarnation as it touches our human need. The simple and all-inclusive theme which it suggests is, first, that the purpose of the Incarnation was the taking away of sins; and secondly, that the process of accomplishment is that of the Incarnation.

THE PURPOSE.

First, then, we will take the purpose as declared, "He was manifested to take away sins". In order to understand this, we must take the terms in all their simplicity, and be very careful to find what they really mean. What is intended by this word "sins"? The sum total of all lawless acts. The thought is incomprehensible as to numbers when we think of the race, but let us remember that in the midst of that which overwhelms us in our thinking are our own actual sins.

"Sins"—missings of the mark, whether wilful missings, or missings through ignorance, does not at present matter. The word includes all those thoughts and words and deeds in which we have missed the mark of the Divine purpose and the Divine ideal; those things which stand between man and God, so that man becomes afraid of God; those things which stand between man and his fellowmen, so that man becomes afraid of his fellowman, knowing that he has wronged him in some direction; those things which stand between man and his own success. Call them failures if you will; call them by any name you please; so that you understand the intention of the word.

The phrase "to take away" is a statement of result, not a declaration of process. The Hebrew equivalent of the word "take away" is found in that familiar story of the scapegoat. It was provided that this animal should be driven away to the wilderness "unto a solitary land". This suggested that sins

should be lifted from one and placed upon another, and by that one carried away out of experience, out of consciousness. That is the simple signification of this declaration, "He was manifested to bear sins"—to *lift* sins. He was manifested in order that He might come into relationship with human life, and passing underneath the load of human sins, lift them, take them away.

Either this is the most glorious Gospel that man has ever heard; or it is the greatest delusion to which man has ever listened. In the heart of every man and woman there is a consciousness of sin. No one of us would be prepared to say, I have never deliberately done the thing I knew I ought not to do. That is consciousness of sin. We may affect to excuse it. We may be ready to argue as to the reason for it, and the issue of it; but if we could, we would undo it. We may profess to have turned our back upon these evangelical truths, and yet we know we have sinned and we wish we had not.

Passing for a moment from that outer fringe of men and women, who are somewhat careless about the matter, to the souls who are in agony concerning it; who know their sin and loathe it; who carry the consciousness of wrongs done in past years as a perpetual burden upon their souls; who hate the memory of their own sins,—to such, a declaration like this is the most cruel word, or the kindest, that can be uttered. Cruel, if it be false; kind indeed, with the kindness of the heart of God, if it be true. If it be true that He was manifested somehow, in some mystery that we shall never perfectly understand, in order to get beneath my sins, *my* sins, my thought of impurity, my words of bitterness, my unholy deeds, and lift them and bear them away—that is the one Evangel I long for more than all. More valuable to me, a sinner, than anything else that He can do for me, is this.

THE PROCESS.

Secondly, in order that this great purpose of the Incarna-

tion, as declared, may be more powerfully and better understood, let us reverently turn to the indication of the process which we have in this particular text, "He was manifested to take away sins". Who was the Person? It is perfectly evident that John here, as always, has his eye fixed upon the Man of Nazareth; and yet it is equally evident that he is looking through Jesus of Nazareth to God. That is the meaning of his word "manifested" here. He is the Word made flesh. He is flesh, but He is the Word. He is Someone that John had appreciated by the senses, and yet He is Someone Whom John knew pre-eminently by the Spirit.

Notice, that after he makes the affirmation, "He was manifested to take away sins," he adds this great word, "In Him is no sin"; or, "Missing of the mark was not in Him". The One in Whom there was no missing of the mark was manifested for the express purpose of lifting, bearing away, making not to be, the missings of the mark of others.

"He was manifested"—and in the name of God let us not read into the "He" anything small or narrow. If we do, we shall at once be driven into the place of having to deny the declaration that He can take away sins. If He was man as I am man merely, then though He be perfect and sinless, He cannot take away sins. If into the "He" we will read all that John evidently meant according to the testimony of his own writing, we shall begin to see something of the stupendous idea, and something of the possibility at least of believing the declaration that "He was manifested to take away sins."

Consider the manifestation and sins, as to man. The terms of the final promise of the Incarnation were, "Thou shalt call His name JESUS; for it is he that shall save his people from their sins." When the songs to which the shepherds listened were heard, what said they? "There is born to you this day . . . a Saviour, who is Christ the Lord." The promise of the Incarnation was that of the coming of One to lift sins.

During His life and ministry the words of Jesus were words revealing the meaning of sin; words calculated to rebuke sin and to bring men away from sin. The works of Jesus—and by works I mean miracles and signs and wonders—were chiefly works overtaking the results of sin. The miracles of Jesus were not supernatural in their effect upon men; they were always restorations of the unnatural to natural positions. When He cured disease it was the restoration of man to the normal physical condition. He was taking away the results of sin.

I come now to the final thing in this manifestation—the process of the death; for in that solemn and lonely and unapproachable hour of the cross is the final fulfilment of the word of the herald on the banks of the Jordan, “Behold the Lamb of God, that taketh away the sin of the world!” That phrase, “The Lamb of God,” could have but one significance in the ears of the men who heard it. This was the voice of a Hebrew prophet speaking to Hebrews, and when he spoke of the Lamb taking away sins, they had no alternative other than to think of the long line of symbolical sacrifices which had been offered, and which they had been taught shadowed forth some great mystery of Divine purpose whereby sin might be dealt with. So in the hour of His death we find the ultimate meaning of that great word. Whereas by manifestation, from first to last, He is for evermore dealing with sins and with sin, lifting, correcting, arresting, by gleams of light suggesting to men the deepest meaning of His mission; it is when we come to the hour of His unutterable loneliness, and deep darkness, and passion-baptism, that we have that part of the manifestation in which we see, as nowhere else, and as never before, the meaning of this text, “He was manifested to take away sins”.

Reverently let us take one step further. The manifestation and sins, as to God. The manifested One was God. If that be once seen, then we shall for evermore look back upon

that Man of Nazareth in His birth, His life, His cross, as but a manifestation. The whole fact cannot be seen, but the whole fact is brought to the point of visibility by the way of Incarnation. If indeed this One be very God manifested, then remember this, the whole measure of humanity is in Him, and infinitely more than the whole measure of humanity. Beyond the utmost bound of creation, God is. All creation, heaven and earth, suns and stars and systems, angels and archangels, principalities and powers, the hierarchies of whom we hear, but cannot perfectly explain their nature or their order, all these are in Him; but He is infinitely beyond them all.

I begin to wonder. In amazement I begin to believe in the possibility of lifting the burden of my sin. The cross, like everything else, was manifestation. In the cross of Jesus there was the working out into visibility of eternal things. Love and light were wrought out into visibility by the cross. Love and light in the presence of the conditions of sin became sorrow—and became joy! In the cross I see the sorrow of God, and in the cross I see the joy of God, for “it pleased the Lord to bruise him.” In the cross I see the love of God working out through passion and power for the redemption of man. In the cross I see the light of God refusing to make any terms with iniquity and sin and evil. The cross is the historic revelation of the abiding facts within the heart of God. The measure of the cross is God. If all the measure of humanity is in God and He is more, and the measure of the cross is God, then the measure of the cross wraps humanity about, so that no one individual is outside its meaning and its power. He Who was manifested is God. He can gather into His eternal life all the race as to its sorrow and as to its sin, and bear it.

Yet remember this, It was not by the eternal facts that sins were taken away, but by the manifestation of those facts. This text does not affirm, and there is no text that begins to

affirm, that He before He was manifested, takes away sins. There is a sense in which that is true; but "He was *manifested* to take away sins". The passion revealed in the cross was indeed the passion of God, but the passion of God became dynamic in human life when it became manifest through human form, in the perfection of a life, and the mystery of a death.

Man's will is the factor always to be dealt with, and whereas the sin of man was gathered into the consciousness of God, and created the sorrow of God from the very beginning, it is only when that fact of the sorrow of Godhead is wrought out into visibility by manifestation, that the will of man can ever be captured—or ever constrained to the position of trust and obedience which is necessary for his practical and effectual restoration to righteousness. Wherever man thus yields himself, trusting—that is the condition—his sins are taken away, lifted.

If it be declared that God might have wrought this self-same deliverance without suffering, our answer is that the man who says so knows nothing about sin. Sin and suffering are co-existent. The moment there is sin, there is suffering. The moment there is sin and suffering in a human being it is in God multiplied. "The Lamb was slain from the foundation of the world." From the moment when man in his sin became a child of sorrow, the sorrow was most keenly felt in heaven.

The man who is burdened with a sense of sin I would ask to contemplate the Person manifested. There is not one of us of whom it is not true that we live and move and have our being in God. God is infinitely more than I am; infinitely more than the whole human race from its first to its last. If infinitely more, then all my life is in Him. If in the mystery of Incarnation there became manifest the truth that He, God, lifted sin, then I can trust. If that be the cleaving of the rock, then I can say as never before—

“Rock of Ages, cleft for me,
Let me hide myself in Thee.”

He was manifested, and by that manifestation I see wrought out the infinite truth of the passion of God which we speak of as the atonement.

III. To Destroy the Works of the Devil.

“To this end was the Son of God manifested, that he might destroy the works of the devil” (I. John 3:8).

There can be no question as to the One to Whom John referred when he said, “the Son of God.” In all the writings of John it is evident that his eyes are fixed upon the man Jesus. Occasionally he does not even name Him; does not even refer to Him by a personal pronoun, but indicates Him by a word you can only use when you are looking at an object or a person. For instance, “*That* which we have seen with our eyes, *that* which we beheld, and our hands handled”. Upon another occasion he said, “He that saith he abideth in him, ought himself also to walk even as *he* walked.” It is always the method of expression of a man who is looking at a Person. For evermore the actual human Person of Christ was present to the mind of John as he wrote of Him.

How intimate he had been with Him we all know. One of the most tender and beautiful things in all the story of the life of Jesus is the story of John’s pure human love for Him. The other disciples loved Him, but their love was of a different tone and quality from that of John. John must get close to Him, and lay his head upon His bosom. Yet if I said no more, I would not have uttered half the truth. If John, the mystic, the lover, laid his head upon the human bosom of the Man of Nazareth, he heard the beating of the heart of God. If he laid his hand upon Jesus when he talked to Him, he knew that beneath the warm touch of the human flesh there beat the mystic majesty of Deity. “That which our hands handled, concerning the Word of life.” He is perfectly con-

scious of the flesh, but supremely conscious of the mystic Word veiled in flesh and shining through it. He is perfectly conscious of the human, and thereby finds Deity. So that when John comes to write of this One, he speaks of Him as "the Son of God." He remembers the warmth of His bosom, the gentleness of His touch, the love-lit glory of His eyes, but He is "the Son of God."

The word "manifested" presupposes existence prior to manifestation. In the Man of Nazareth there was manifestation of One Who had existed long before the Man of Nazareth.

The enemy is described here as the devil. We read that he is a murderer, a liar, a betrayer; the fountain-head of sin, the lawless one. The work of the murderer is destruction of life. The work of the liar is the extinguishing of light. The work of the betrayer is the violation of love. The work of the arch-sinner is the breaking of the law. These are the works of the devil.

He is a murderer. This consists fundamentally in the destruction of life on its highest level, which is the spiritual. Alienation from God is the devil's work. It is also death on the level of the mental. Vision which fails to include God is practical blindness. On the physical plane, all disease and all pain are ultimately results of sin, and are among the works of the devil. These things all lie within the realm of his work as murderer, destroyer of human life.

He is more. He is the liar, and to him is due the extinguishing of light, so that men blunder along the way. All ignorance, all despair, all wandering over the trackless deserts of life, are due to extinction of spiritual light in the mind of man. All ignorance is the result of the clouding of man's vision of God.

"This is life eternal," age-abiding life, high life, deep life, broad life, long life, comprehensive life, "that they should know thee the only true God, and him whom thou didst send, even

Jesus Christ." The proportion in which man knows God is the proportion in which he sees clearly to the heart of things. By and by, when the redemptive work of Christ has been perfected in man, and in the world, we shall find that all ignorance is banished, and man has found his way into light. But the liar, the one who brings darkness, has made his works far spread o'er all the face of humanity, and all ignorance and resultant despair, and all wandering aimlessly in every realm of life, are due to the work of the one whom Jesus designated a liar from the beginning.

Again, the violation of love, as a work of the devil, is seen supremely in the way he entered into the heart of Judas, and made him the betrayer. All the avarice you find in the world today, and all the jealousy, and all the cruelty, are the works of the devil.

Finally, he is the supreme sinner. Sin is lawlessness, which does not mean the condition of being without law, but the condition of being against law, breaking law. So that all wrong done to God in His world, all wrong done by man to man, all wrong done by man to himself, are works of the devil.

To summarize then: death, darkness, hatred, find them where you will, are works of the devil.

The Son of God was manifested that He might destroy the works of the devil. If at the beginning we saw Him as a soul in conflict with all these things, remember that was an indication of the program and a prophecy of the purpose. The Incarnation was not merely the birth of a little child in whom we were to learn the secret of childhood, and in whom presently we were to see the glories of manhood. All that is true; but it was the happening in the course of human events, of that one thing through which God Himself is able to destroy the works of the devil.

WHAT "DESTROY" MEANS.

"To destroy." It is a word which means to dissolve, to

loosen. It is the very same word as is used in the Apocalypse about loosing us from our sins; or if you will be more graphic, it is the word used in the Acts of the Apostles when you read that the ship was broken to pieces; loosed, dissolved, that which had been a consistent whole, was broken up and scattered and wrecked.

The word "destroyed" may be perfectly correct, but let us understand it. He was manifested to do a work in human history the result of which should be that the works of the devil should lose their consistency. The cohesive force that makes them appear stable until this moment, He came to loosen and dissolve. He was manifested to destroy death by the gift of life. He was manifested to destroy darkness by the gift of light. He was manifested to destroy hatred by the gift of love. He was manifested to destroy lawlessness by the gift of law. He was manifested to loosen, to break up, to destroy the negatives which spoil, by the bringing of the positive that remakes and uplifts.

He was manifested to destroy the works of the devil as to death, by the gift of life. This means first spiritual life, which is fellowship with God. It means also mental life, the vision of the open secret. Not yet perfectly do we understand, but already the trusting soul, utterly devoid of education, hears more in the wind at eventide, and sees more in the blossoming of the flowers than any merely scientific man can do.

He who sees has the true intellectual vision which Christ has bestowed in His gift of life. "This is life eternal, that they should know thee the only true God." The gift of life was to destroy death, and the man who has His gift of life laughs in the face of death, laughs triumphantly. I believe that there was laughter in the apostle's tone when he said, "O death, where is thy sting?" As though he had said, what hast thou done with thy victory? I trembled in thy presence once. O rider upon the pale horse; but now I laugh in thy face, for

thy paleness has become the glistening white of an angel of light. So He destroys the works of the devil by giving the gift of life which destroys death.

As to darkness. This is intimately associated with the thing already said. The gift of light always comes out of life. If there be death, then there is no vision. If there be life, there is light. Light means knowledge and hope and guidance, so that there is no more wandering aimlessly. By bringing light into human life and into the world He has destroyed the works of the devil.

As to hatred. He destroyed hatred by His gift of love. Benevolence—and I am not using the word idly as we often do; I am using it in all its rich, spacious, gracious meaning—benevolence, well-willing, self-abnegation, kindness in the apostle's sense of the word when writing to the Galatians he gives kindness as one of the qualities of love, the specific doing of small things out of pure love. All these things are things by which the works of the devil are being destroyed. Hatred, avarice, jealousy, selfishness, are destroyed by shedding abroad love which is the warmth of life, as light is its illumination. By these things He destroys the works of the devil.

As to lawlessness. This He destroys by the gift of law; passion for the rights of God, service to our fellowmen; the finding of self in the great abnegation, and the finding of self in the perfect freedom because I have become the bond-slave of the infinite Lord of love.

Nineteen centuries ago the Son of God was manifested, and during those centuries in the lives of hundreds, thousands, He has destroyed the works of the devil, mastered death by the gift of life; cast darkness out by the incoming light; turned the selfishness of avarice and jealousy into love, joy, peace, longsuffering, kindness, goodness. He has taken hold of lawless men and made them into the willing, glad bond-

servants of God. So has He destroyed the works of the devil.

HISTORIC MEANING OF THE INCARNATION.

Do not forget the meaning of the Incarnation historically. It was the invasion of human history by One Who snatched the scepter from the usurper. It was the intrusion of forces into human history which dissolved the consistency of the works of the devil and caused them to break and fail. "How long, O Lord, how long?" is the cry of the heart of the saint today. Yet let us take heart as we look back and know that the victorious force has operated for nineteen centuries, and always toward consummation. Still, the works of the devil are manifest; the works of the flesh are manifest. Yes, but the fruit of the Spirit of life which has come through the advent of Christ is also manifest. All over the world today on many a branch of the vine of the Father's planting, the rich clusters of fruit are to be found. All, so far, is but preliminary. It is twilight only. High noon has not arrived; but it is twilight, and the noon must come.

Further, the Incarnation was the coming of the Stronger than the strong man armed to destroy the works of the devil in my own life. Are the works of the devil—death, darkness, hatred, and rebellion—the master forces of your being? Then I bring you the Evangel. I tell you of One manifested to destroy all such works. I tell you not merely as a theory, but as having the testimony of history attesting the truth of the announcement of this text.

The forces of this Christ have operated, and are operating; and the things that were formerly established are loosened, and are falling to decay. He was manifested to destroy the works of the devil. If you are in the grip of forces of evil; if you realize that in your life His works are the things of strength, then I pray you, turn with full purpose of heart to the One manifested long ago, Who in all the power of His

gracious victory, will destroy in you all the works of the devil, and set you free.

IV. To Prepare for a Second Advent.

"Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation" (Hebrews 9:28).

We are all conscious that nothing is perfect; that the things which Christ came to do are not yet done; that the works of the devil are not yet finally destroyed; that sins are not yet experimentally taken away; that in the spiritual consciousness of the race, God is not yet perfectly known. "Now we see not yet all things subjected to Him." The victory does not seem to be won. It is impossible to read the story of the Incarnation, and to believe in it, and to follow the history of the centuries that have followed upon that Incarnation without feeling in one's deepest heart that something more is needed, that the Incarnation was preparatory, and that the consummation of its meaning can only be brought about by another coming, as personal, as definite, as positive, as real in human history as was the first.

"Christ . . . shall appear a second time." There is no escape, other than by casuistry, from the simple meaning of those words. The first idea conveyed by them is that of an actual personal advent of Jesus yet to be. To spiritualize a statement like this and to attempt to make application of it in any other than the way in which a little child would understand it, is to be driven, one is almost inclined to say, to dishonesty with the simplicity of the scriptural declaration. There may be diversities of interpretations as to how He will come, and when He will come; whether He will come to usher in a millennium or to crown it; but the fact of His actual coming is beyond question.

Paul in all his writings is conscious of this truth of the second advent. In some of them he does not dwell upon it at

such great length, or with such clearness as in others, for the simple reason that it is not the specific subject with which he is dealing. In the Thessalonian letters we have most clearly set forth Paul's teaching concerning this matter. In the very center of the first letter we have a passage which declares in unmistakable language that "the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

James writing to those who were in affliction said, "Be ye also patient; establish your hearts: for the coming of the Lord is at hand."

Peter with equal clearness said to the early disciples, "Be sober and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ."

John, who leaned upon his Master's bosom, and who wrote the most wonderful of all mystic words concerning Him, said, "We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. And every one that hath this hope set on him purifieth himself, even as he is pure."

Jude said to those to whom he wrote, "Ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

Every New Testament writer presents this truth as part of the common Christian faith. Belief in the personal actual second advent of Jesus gave the bloom to primitive Christianity, and constituted the power of the early Christians to laugh in the face of death, and to overcome all forces that were against them. There is nothing more necessary in our day than a new declaration of this vital fact of Christian faith. Think what it would mean if the whole church still lifted her face

toward the east and waited for the morning; waited as the Lord would have her wait—not star-gazing, and almanac examining, but with loins girt for service, and lamps burning; waited as she served. If the whole Christian church were so waiting, she would cast off her worldliness and infidelity, and all other things which hinder her march to conquest.

MEANING OF THE SECOND ADVENT.

This text does more than affirm the fact of the second advent. In a somewhat remarkable way, it declares the meaning thereof, "Christ . . . shall appear a second time, *apart from sin.*" To rightly understand this, we must look upon it as putting the second advent into contrast with the first. That is what the writer most evidently means, for the context declares that He was manifested in the consummation of the ages to bear sins. He now says that "Christ . . . shall appear a second time apart from sin." All the things of the first advent were necessary to the second; but all the things of the second will be different from the things of the first.

By His first advent sin was revealed. His own cross was the place where all the deep hatred of the human heart expressed itself most diabolically in view of heaven and earth and hell.

There was also revelation of darkness as contrary to light. "Men loved the darkness rather than the light," was the supreme wail of the heart of Jesus.

His presence in the world was, moreover, revelation of spiritual death as contrary to life. In the perpetual attempt of men to materialize His work, the attempt of His own disciples as well as of all the rest, and their absolute failure to appreciate the spiritual teaching He gave, we see what spiritual death really is.

In His first advent He not only revealed sin, but bore it. In the words, "Christ also, having been once offered to bear the sins of many," the reference is not merely to the final move-

ment of the cross. The word "offered" is used in reference to God's action in giving Him. It would be perfectly correct interpretation to supply the word "offered" by the word "gave;" the word which we have in John's Gospel, "For God so loved the world, that he *gave* his only begotten Son." Let us put that word here—"Christ also, having been once *given* to bear the sins of many, shall appear a second time." All through His life He was putting Himself underneath sin in order to take it away. He bore its limitations throughout the whole of His life. In poverty, in sorrow, in loneliness, He lived: and all these things are limitations resulting from sin. When Jesus Christ entered into the flesh, He entered into the limitations which follow upon sin, and He bore sin in His own consciousness through all the years; not poverty only, but sorrow in all forms, and loneliness. All the sorrows of the human heart were upon His heart until He uttered that unspeakable cry, "My God, my God, why hast Thou forsaken Me?"

Having finally dealt with sin, and destroyed it at its very root at His first advent, His second advent is to be that of victory. He will come again; not to poverty, but to wealth. He will come again; not to sorrow, but with all joy. He will come again; not in loneliness, but to gather about Him all trusting souls who have looked and served and waited. All in His first advent of sorrow and loneliness, of poverty and of sin, will be absent from the second. The first advent was for atonement; the second will be for administration. He came, entering into human nature, and taking hold of it, to deal with sin and put it away. He has taken sin away, and He will come again to set up that kingdom, the foundations of which He laid in His first coming.

"JUDGMENT"—"SALVATION."

This text declares the purpose of the advent: "It is appointed unto men once to die, and after this cometh judgment; so Christ also, having been once offered to bear the sins of

many, shall appear a second time, apart from sin, to them that wait for him, unto salvation." A similarity is suggested. "It is appointed unto men once to die, and after this cometh judgment." Over against that dual appointment stands, "So Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation."

There is a strange differentiation in the ending of the two declarations. We would expect that it would be written to complete the comparison, thus, it is appointed unto men once to die, and after this cometh judgment; so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, *unto judgment*. That would seem to be a balanced comparison, but the writer does not so write. This very difference unfolds the meanings of the first and second advents. It is appointed to men to die,—He was offered to bear the sins of many. After death judgment,—He is coming again unto salvation. As the first advent negated the death appointed unto men, the second advent will turn the judgment into salvation.

"It is appointed unto men once to die." It is often somewhat carelessly affirmed that men must die. While admitting the truth of this statement we inquire, why must they die? Science can no more account for death than it can account for life. It has never yet been able to say why men die. *How* they die, yes; *why* they die, no! I will tell you why. Death is the wage of sin. Science will admit that death comes by the breaking of certain laws, but Science will use some other word than the word sin. "It is appointed unto men once to die," by the fiat of God Almighty because they are sinners, and no man can escape that fiat.

But He was offered by God to bear the sins of many. That was the answer of the first advent to man's appointment to death.

Beyond death there is another appointment, that of judgment. Who shall appeal against the absolute justice of that appointment?

He "shall appear a second time, apart from sin . . . unto salvation." To those who have heard the message of the first advent and have believed it, and trusted in His great work, and have found shelter in the mystery of His manifestation and bearing of sin—to such, salvation takes the place of judgment. But to the man who will not shelter beneath that first advent and its atoning value—judgment abides. All the things begun by His first advent will be consummated by the second.

At His second advent there will be complete salvation for the individual—righteousness, sanctification, redemption. We believed, and were saved. We believe, and are being saved. We believe, and we shall be saved. The last movement will come when He comes.

Those who have fallen on sleep are safe with God, and He will bring them with Him when He comes. They are not yet perfected, "God having provided some better thing concerning us, that apart from us they should not be made perfect." They are at rest, and consciously at rest. They are "absent from the body . . . at home with the Lord," but they are not yet perfected; they are waiting. We are waiting in the midst of earth's struggle—they in heaven's light and joy, for the second advent. Heaven is waiting for it. Earth is waiting for it. Hell is waiting for it. The universe is waiting for it.

That coming will be to those who wait for Him. Who are those who wait for Him? "Ye turned unto God from idols, to serve a living and true God, and to wait for his Son from heaven." The first thing is the turning from idols. Have we done that? The second thing is serving the living God. Are we doing that? Then because we have turned from idols, and are serving Him, we are waiting. That is the waiting the New Testament enjoins, and to those who wait, His second advent will mean salvation. "Christ shall appear." Glorious Gospel

CHAPTER IV.

THE PERSONALITY AND DEITY OF THE HOLY SPIRIT.

BY REV. R. A. TORREY, D. D.

IMPORTANCE OF THE DOCTRINE.

One of the most characteristic and distinctive doctrines of the Christian faith is that of the personality and deity of the Holy Spirit. The doctrine of the personality of the Holy Spirit is of the highest importance from the standpoint of worship. If the Holy Spirit is a divine person, worthy to receive our adoration, our faith and our love, and we do not know and recognize Him as such, then we are robbing a divine Being of the adoration and love and confidence which are His due.

The doctrine of the personality of the Holy Spirit is also of the highest importance from the practical standpoint. If we think of the Holy Spirit only as an impersonal power or influence, then our thought will constantly be, how can I get hold of and use the Holy Spirit; but if we think of Him in the Biblical way as a divine Person, infinitely wise, infinitely holy, infinitely tender, then our thought will constantly be, "How can the Holy Spirit get hold of and use me?" Is there no difference between the thought of the worm using God to thrash the mountain, or God using the worm to thrash the mountain? The former conception is low and heathenish, not differing essentially from the thought of the African fetich worshipper who uses his god to do his will. The latter conception is lofty and Christian. If we think of the Holy Spirit merely as a power or influence, our thought will be, "How can I get more of the Holy Spirit?"; but if we think of Him as a divine Person, our thought will be, "How can the Holy Spirit get more of me?" The former conception leads to self-exalta-

tion; the latter conception to self-humiliation, self-emptying, and self-renunciation. If we think of the Holy Spirit merely as a Divine power or influence and then imagine that we have received the Holy Spirit, there will be the temptation to feel as if we belonged to a superior order of Christians. A woman once came to me to ask a question and began by saying, "Before I ask the question, I want you to understand that I am a Holy Ghost woman." The words and the manner of uttering them made me shudder. I could not believe that they were true. But if we think of the Holy Spirit in the Biblical way as a divine Being of infinite majesty, condescending to dwell in our hearts and take possession of our lives, it will put us in the dust, and make us walk very softly before God.

It is of the highest importance from an experimental standpoint that we know the Holy Spirit as a person. Many can testify of the blessing that has come into their own lives from coming to know the Holy Spirit, as an ever-present, living, divine Friend and Helper.

There are four lines of proof in the Bible that the Holy Spirit is a person.

CHARACTERISTICS OF THE HOLY SPIRIT.

1. *All the distinctive characteristics of personality are ascribed to the Holy Spirit in the Bible.*

What are the distinctive characteristics or marks of personality? Knowledge, feeling and will. Any being who knows and feels and wills is a person. When you say that the Holy Spirit is a person, some understand you to mean that the Holy Spirit has hands and feet and eyes and nose, and so on, but these are the marks, not of personality, but of corporeity. When we say that the Holy Spirit is a person, we mean that He is not a mere influence or power that God sends into our lives but that He is a Being who knows and feels and wills. These three characteristics of personality, knowledge, feeling

and will, are ascribed to the Holy Spirit over and over again in the Scriptures.

KNOWLEDGE.

In 1 Cor. 2:10, 11 we read, "But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." Here "knowledge" is ascribed to the Holy Spirit. The Holy Spirit is not merely an illumination that comes into our minds, but He is a Being who Himself knows the deep things of God and who teaches us what He Himself knows.

WILL.

We read again in 1 Cor. 12:11, R. V., "But all these worketh the one and the same Spirit, dividing to each one severally as He will." Here "will" is ascribed to the Holy Spirit. The Holy Spirit is not a mere influence or power which we are to use according to our wills, but a Divine Person who uses us according to His will. This is a thought of fundamental importance in getting into right relations with the Holy Spirit. Many a Christian misses entirely the fullness of blessing that there is for him because he is trying to get the Holy Spirit to use Him according to his own foolish will, instead of surrendering himself to the Holy Spirit to be used according to His infinitely wise will. I rejoice that there is no divine power that I can get hold of and use according to my ignorant will. But how greatly do I rejoice that there is a Being of infinite wisdom who is willing to come into my heart and take possession of my life and use me according to His infinitely wise will.

MIND.

We read in Romans 8:27, "And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of

God." Here "mind" is ascribed to the Holy Spirit. The word here translated "mind" is a comprehensive word, including the ideas of thought, feeling and purpose. It is the same word used in Romans 8:7, where we read, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." So then, in the passage quoted we have personality in the fullest sense ascribed to the Holy Spirit.

LOVE.

We read still further in Romans 15:30, "Now I beseech you, brethren, for the Lord Jesus Christ's sake and for the *love of the Spirit*, that ye strive together with me in your prayers to God for me." Here "love" is ascribed to the Holy Spirit. The Holy Spirit is not a mere blind, unfeeling influence or power that comes into our lives. The Holy Spirit is a person who loves as tenderly as God, the Father, or Jesus Christ, the Son. Very few of us meditate as we ought upon the love of the Spirit. Every day of our lives we think of the love of God, the Father, and the love of Christ, the Son, but weeks and months go by, with some of us, without our thinking of the love of the Holy Spirit. Every day of our lives we kneel down and look up into the face of God, the Father and say, "I thank Thee, Father, for Thy great love that led Thee to send Thy only begotten Son down into this world to die an atoning sacrifice upon the cross of Calvary for me." Every day of our lives we kneel down and look up into the face of our Lord and Saviour, Jesus Christ, and say, "I thank Thee, Thou blessed Son of God, for that great love of Thine that led Thee to turn Thy back upon all the glory of heaven and to come down to all the shame and suffering of earth to bear my sins in Thine own body upon the cross." But how often do we kneel down and say to the Spirit, "I thank Thee, Thou infinite and eternal Spirit of God for Thy great love that led Thee in obedience to the Father and the Son to come into this world and seek me

out in my lost estate, and to follow me day after day and week after week and year after year until Thou hadst brought me to see my need of a Saviour, and hadst revealed to me Jesus Christ as just the Saviour I needed, and hadst brought me to a saving knowledge of Him." Yet we owe our salvation just as truly to the love of the Spirit as we do to the love of the Father and the love of the Son.

If it had not been for the love of God, the Father, looking down upon me in my lost condition, yes, anticipating my fall and ruin, and sending His only begotten Son to make full atonement for my sin, I should have been a lost man today. If it had not been for the love of the eternal Word of God, coming down into this world in obedience to the Father's commandment and laying down His life as an atoning sacrifice for my sin on the cross of Calvary, I should have been a lost man today. But just as truly, if it had not been for the love of the Holy Spirit, coming into this world in obedience to the Father and the Son and seeking me out in all my ruin and following me with never-wearying patience and love day after day and week after week and month after month and year after year, following me into places that it must have been agony for Him to go, wooing me though I resisted Him and insulted Him and persistently turned my back upon Him, following me and never giving me up until at last He had opened my eyes to see that I was utterly lost and then revealed Jesus Christ to me as an all-sufficient Saviour, and then imparted to me power to make this Saviour mine; if it had not been for this long-suffering, patient, never-wearying, yearning and unspeakably tender love of the Spirit to me, I should have been a lost man today.

INTELLIGENCE AND GOODNESS.

Again we read in Neh. 9:20, R. V., "Thou gavest also Thy good Spirit to instruct them, and withheldest not Thy manna from their mouth, and gavest them water for their thirst." Here "intelligence" and "goodness" are ascribed to the Holy

Spirit. This does not add any new thought to the passages already considered, but we bring it in here because it is from the Old Testament. There are those who tell us that the personality of the Holy Spirit is not found in the Old Testament. This passage of itself, to say nothing of others, shows us that this is a mistake. While the truth of the personality of the Holy Spirit naturally is not as fully developed in the Old Testament as in the New, none the less the thought is there and distinctly there.

GRIEF.

We read again in Ephesians 4:30, "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." In this passage "grief" is ascribed to the Holy Spirit. The Holy Spirit is not a mere impersonal influence or power that God sends into our lives. He is a person who comes to dwell in our hearts, observing all that we do and say and think. And if there is anything in act or word or thought, or fleeting imagination that is impure, unkind, selfish, or evil in any way, He is deeply grieved by it.

This thought once fully comprehended becomes one of the mightiest motives to a holy life and a careful walk. How many a young man, who has gone from a holy, Christian home to the great city with its many temptations, has been kept back from doing things that he would otherwise do by the thought that if he did them his mother might hear of it and that it would grieve her beyond description. But there is One who dwells in our hearts, if we are believers in Christ, who goes with us wherever we go, sees everything that we do, hears everything that we say, observes every thought, even the most fleeting fancy, and this One is purer than the holiest mother that ever lived, more sensitive against sin, One who recoils from the slightest sin as the purest woman who ever lived upon this earth never recoiled from sin in its most hideous forms; and, if there is anything in act, or word, or thought, that has

the slightest taint of evil in it, He is grieved beyond description. How often some evil thought is suggested to us and we are about to give entertainment to it and then the thought, "The Holy Spirit sees that and is deeply grieved by it," leads us to banish it forever from our mind.

THE ACTS OF THE SPIRIT.

2. The second line of proof in the Bible of the personality of the Holy Spirit is that *many acts that only a person can perform are ascribed to the Holy Spirit.*

SEARCHING, SPEAKING AND PRAYING.

For example, we read in 1 Cor. 2:10 that the Holy Spirit searcheth the deep things of God. Here He is represented not merely as an illumination that enables us to understand the deep things of God, but a person who Himself searches into the deep things of God and reveals to us the things which He discovers. In Rev. 2:7 and many other passages, the Holy Spirit is represented as speaking. In Gal. 4:6, He is represented as crying out. In Romans 8:26, R. V., we read, "And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit Himself maketh intercession for us with groanings which cannot be uttered." Here the Holy Spirit is represented to us as praying, not merely as an influence that leads us to pray, or an illumination that teaches us how to pray, but as a Person Who Himself prays in and through us. There is immeasurable comfort in the thought that every regenerate man or woman has two Divine Persons praying for him, Jesus Christ, the Son of God at the right hand of the Father praying for us (Heb. 7:25; 1 John 2:1); and the Holy Spirit praying through us down here. How secure and how blessed is the position of the believer with these two Divine Persons, whom the Father always hears, praying for him.

TEACHING AND GUIDING.

In John 15:26, 27, we read, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning." Here the Holy Spirit is very definitely set forth as a Person giving testimony, and a clear distinction is drawn between His testimony and the testimony which those in whom He dwells give. Again in John 14:26 we read, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." And again in John 16:12-14, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come. He shall glorify me: for He shall receive of mine, and shall shew it unto you." (cf. also Neh. 9:20.) In these passages, the Holy Spirit is set forth as a teacher of the truth, not merely an illumination that enables our mind to see the truth, but One who personally comes to us and teaches us the truth. It is the privilege of the humblest believer to have a divine person as his daily teacher of the truth of God. (cf. 1 John 2:20, 27.)

In Romans 8:14 ("For as many as are led by the Spirit of God, they are the sons of God") the Holy Spirit is represented as our personal guide, directing us what to do, taking us by the hand, as it were, and leading us into that line of action that is well-pleasing to God. In Acts 16:6, 7 we read these deeply significant words, "Now when they had gone throughout Phrygia and the region of Galatia, and were *forbidden of the Holy Ghost* to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia: but *the Spirit suffered*

them not." Here the Holy Spirit is represented as taking command of the life and conduct of a servant of Jesus Christ. In Acts 13:2 and Acts 20:28, we see the Holy Spirit calling men to work and appointing them to office. Over and over again in the Scriptures actions are ascribed to the Holy Spirit which only a person could perform.

THE OFFICE OF THE SPIRIT.

3. The third line of proof of the personality of the Holy Spirit is that *an office is predicated to the Holy Spirit that could only be predicated of a person.*

"ANOTHER COMFORTER."

We read in John 14:16, 17, "And I will pray the Father, and he shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you." Here we are told it is the office of the Holy Spirit to be "another Comforter" to take the place of our absent Saviour. Our Lord Jesus was about to leave His disciples. When He announced His departure to them, sorrow had filled their hearts (John 16:6). Jesus spoke words to comfort them. He told them that in the world to which He was going there was plenty of room for them also (John 14:2). He told them further that He was going to prepare that place for them (John 14:3) and that when He had thus prepared it, He was coming back for them; but He told them further that even during His absence, while He was preparing heaven for them, He would not leave them orphaned (John 14:18), but that He would pray the Father and the Father would send to them another Comforter to take His place. Is it possible that Jesus should have said this if that One Who was going to take His place after all was not a person, but only an influence or power, no matter how beneficent and divine? Still further, is it

conceivable that He should have said what He does say in John 16:7, "Nevertheless I tell you the truth; *It is expedient for you* that I go away; for if I go not away, the Comforter will not come unto you; but, if I depart, I will send Him unto you," if this other Comforter that was coming to take His place was only an influence or power?

ONE AT OUR SIDE.

This becomes clearer still when we bear in mind that the word translated "Comforter" means comforter plus a great deal more beside. The revisers found a great deal of difficulty in translating the Greek word. They have suggested "advocate," "helper" and a mere transference of the Greek word "Paraclete" into the English. The word so translated is *Parakleetos*, the same word that is translated "advocate" in 1 John 2:1; but "advocate" does not give the full force and significance of the word etymologically. Advocate means about the same as *Parakleetos*, but the word in usage has obtained restricted sense. "Advocate" is Latin; *Parakleetos* is Greek. The exact Latin word is "*advocatus*," which means one called to another. (That is, to help him or take his part or represent him.) *Parakleetos* means one called alongside, that is, one who constantly stands by your side as your helper, counsellor, comforter, friend. It is very nearly the thought expressed in the familiar hymn, "Ever present, truest friend." Up to the time that Jesus had uttered these words, He Himself had been the *Parakleetos* to the disciples, the Friend at hand, the Friend who stood by their side. When they got into any trouble, they turned to Him. On one occasion they desired to know how to pray and they turned to Jesus and said, "Lord, teach us to pray" (Luke 11:1). On another occasion Peter was sinking in the waves of Galilee and he cried, saying, "Lord, save me. And immediately Jesus stretched forth His hand, and caught him," and saved him (Matt. 14:30, 31). In every extremity they turned to Him. Just so now that Jesus

has gone to be with the Father, while we are awaiting His return, we have another Person just as divine as He, just as wise, just as strong, just as able to help, just as loving, always by our side and ready at any moment that we look to Him, to counsel us, to teach us, to help us, to give us victory, to take the entire control of our lives.

CURE FOR LONELINESS.

This is one of the most comforting thoughts in the New Testament for the present dispensation. Many of us, as we have read the story of how Jesus walked and talked with His disciples, have wished that we might have been there; but today we have a Person just as divine as Jesus, just as worthy of our confidence and our trust, right by our side to supply every need of our life. If this wonderful truth of the Bible once gets into our hearts and remains there, it will save us from all anxiety and worry. It is a cure for loneliness. Why need we ever be lonely, even though separated from the best of earthly friends, if we realize that a divine Friend is always by our side? It is a cure for breaking hearts. Many of us have been called upon to part with those earthly ones whom we most loved, and their going has left an aching void that it seemed no one and no thing could ever fill; but there is a divine Friend dwelling in the heart of the believer, who can, and who, if we look to Him to do it, will fill every nook and corner and every aching place in our hearts. It is a cure from the fear of darkness and of danger. No matter how dark the night and how many foes we may fear are lurking on every hand, there is a divine One who walks by our side and who can and will protect us from every danger. He can make the darkest night bright by the glory of His presence.

But it is in our service for Christ that this thought of the Holy Spirit comes to us with greatest helpfulness. Many of us do what service we do for the Master with fear and trembling. We are always afraid that we may say or do the wrong thing;

and so we have no joy or liberty in our service. When we stand up to preach, there is an awful sense of responsibility upon us. We tremble with the thought that we are not competent to do the work that we are called to do, and there is the constant fear that we shall not do it as it ought to be done. But if we can only remember that the responsibility is not really upon us but upon another, the Holy Spirit, and that He knows just what ought to be done and just what ought to be said, and then if we will get just as far back out of sight as possible and let Him do the work which He is so perfectly competent to do, our fears and our cares will vanish. All sense of constraint will go and the proclamation of God's truth will become a joy unspeakable, not a worrying care.

PERSONAL TESTIMONY.

Perhaps a word of personal testimony would be pardonable at this point. I entered the ministry because I was obliged to. My conversion turned upon my preaching. For years I refused to be a Christian because I was determined that I would not preach. The night I was converted, I did not say, "I will accept Christ," or anything of that sort. I said, "I will preach." But if any man was never fitted by natural temperament to preach, it was I. I was abnormally timid. I never even spoke in a public prayer meeting until after I had entered the theological seminary. My first attempt to do so was an agonizing experience. In my early ministry I wrote my sermons out and committed them to memory, and when the evening service would close and I had uttered the last word of the sermon, I would sink back with a sense of great relief that that was over for another week. Preaching was torture. But the glad day came when I got hold of the thought, and the thought got hold of me, that when I stood up to preach another stood by my side, and though the audience saw me, the responsibility was really upon Him and that He was perfectly competent to bear it, and all I had to do was to stand back and get as far out of sight as

possible and let Him do the work which the Father sent Him to do. From that day preaching has not been a burden nor a duty but a glad privilege. I have no anxiety nor care. I know that He is conducting the service and doing it just as it ought to be done, and even though things sometimes may not seem to go just as I think they ought, I know they have gone right. Often times when I get up to preach and the thought takes possession of me that He is there to do it all, such a joy fills my heart that I feel like shouting for very ecstasy.

TREATMENT OF THE HOLY SPIRIT.

4. The fourth line of proof of the personality of the Holy Spirit is: *a treatment is predicated of the Holy Spirit that could only be predicated of a person.*

We read in Isa. 63:10, R. V., "But they rebelled and grieved His Holy Spirit: therefore he was turned to be their enemy, and Himself fought against them." Here we see that the Holy Spirit is rebelled against and grieved. (Cf. Eph. 4:30.) You cannot rebel against a mere influence or power. You can only rebel against and grieve a person. Still further we read in Heb. 10:29, "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith He was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" Here we are told that the Holy Spirit is "done despite unto," that is "treated with contumely." (Thayer's Greek-English Lexicon of the New Testament.) You cannot "treat with contumely" an influence or power, only a person. Whenever a truth is presented to our thought, it is the Holy Spirit who presents it. If we refuse to listen to that truth, then we turn our backs deliberately upon that divine Person who presents it; we insult Him.

Perhaps, at this present time, the Holy Spirit is trying to bring to the mind of the reader of these lines some truth that

the reader is unwilling to accept and you are refusing to listen. Perhaps you are treating that truth, which in the bottom of your heart you know to be true, with contempt, speaking scornfully of it. If so, you are not merely treating abstract truth with contempt, you are scorning and insulting a Person, a divine Person.

LYING TO THE HOLY SPIRIT.

In Acts 5:3, we read, "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?" Here we are taught that the Holy Spirit can be lied to. You cannot tell lies to a blind, impersonal influence or power, only to a person. Not every lie is a lie to the Holy Spirit. It was a peculiar kind of lie that Ananias told. From the context we see that Ananias was making a profession of an entire consecration of everything. (See ch. 4:36 to 5:11.) As Barnabas had laid all at the apostles' feet for the use of Christ and His cause, so Ananias pretended to do the same, but in reality he kept back part; the pretended full consecration was only partial. Real consecration is under the guidance of the Holy Spirit. The profession of full consecration was to Him and the profession was false. Ananias lied to the Holy Spirit. How often in our consecration meetings today we profess a full consecration, when in reality there is something that we have held back. In doing this, we lie to the Holy Spirit.

BLASPHEMY AGAINST THE HOLY SPIRIT.

In Matt. 12:31, 32, we read, "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Here we are

told that the Holy Spirit may be blasphemed. It is impossible to blaspheme an influence or power; only a Person can be blasphemed. We are still further told that the blasphemy of the Holy Spirit is a more serious and decisive sin than even the blasphemy of the Son of Man Himself. Could anything make more clear that the Holy Spirit is a person and a divine person?

SUMMARY.

To sum it all up, **THE HOLY SPIRIT IS A PERSON.** The Scriptures make this plain beyond a question to any one who candidly goes to the Scriptures to find out what they really teach. Theoretically, most of us believe this, but do we in our real thought of Him, in our practical attitude toward Him, treat Him as a Person? Do we regard Him as indeed as real a Person as Jesus Christ, as loving, as wise, as strong, as worthy of our confidence and love and surrender as He? The Holy Spirit came into this world to be to the disciples and to us what Jesus Christ had been to them during the days of His personal companionship with them. (John 14:16, 17.) Is He that to us? Do we walk in conscious fellowship with Him? Do we realize that He walks by our side every day and hour? Yes, and better than that, that He dwells in our hearts and is ready to fill them and take complete possession of our lives? Do we know the "communion of the Holy Ghost?" (2 Cor. 13:14.) Communion means fellowship, partnership, comradeship. Do we know this personal fellowship, this partnership, this comradeship, this intimate friendship of the Holy Spirit? Herein lies the secret of a real Christian life, a life of liberty and joy and power and fullness. To have as one's ever-present Friend, and to be conscious that one has as his ever-present Friend, the Holy Spirit, and to surrender one's life in all its departments entirely to His control, this is true Christian living.

CHAPTER V.

THE PROOF OF THE LIVING GOD,

AS FOUND IN THE PRAYER LIFE OF GEORGE MÜLLER, OF BRISTOL.

BY REV. ARTHUR T. PIERSON, D. D.

In Psalm 68:4, we are bidden to "extol Him who rideth upon the heavens by His name, JAH, and to rejoice before Him;" and in the next verse, He is declared to be "a father of the fatherless, and a judge of the widows, in His holy habitation."

The name, "Jah," here only found, is not simply an abbreviation of "Jehovah;" but the *present tense* of the Hebrew verb *to be*; and expresses the idea that this Jehovah is the *Living, Present God*; and, as the heavens are always over our heads, He is always a present Helper, especially to those who, like the widow and the orphan, lack other providers and protectors.

George Müller, of Bristol, undertook to demonstrate to the unbelieving world that God is such a living, present God, and that He proves it by answering prayer; and that the test of this fact might be definite and conclusive, he undertook to gather, feed, house, clothe, and also to teach and train, all available orphans, who were legitimate children, but deprived of both parents by death and destitute.

SIXTY- FIVE YEARS OF PROOF.

This work, which he began in 1833, in a very small and humble way, by giving to a few children, gathered out of the streets, a bit of bread for breakfast, and then teaching them for about an hour and a half to read the Scriptures, he carried on for sixty-five years, with growing numbers until there were under his care, and in the orphan houses which he built, twenty-two hundred orphans with their helpers; and yet, during all

that time, Mr. Müller's *sole dependence was Jah, the Living, Present God*. He appealed to no man for help; and did not even allow any need to be known before it had been supplied, even his intimate co-workers being forbidden to mention any existing want, outside the walls of the institution. His aim and purpose were to effectually apply the test of prayer to the unseen God, in such a way as to leave no doubt that, in these very days in which we live it is perfectly safe to cut loose from every human dependence and cast ourselves in faith upon the promises of a faithful Jehovah. To make the demonstration more absolutely convincing, for some years he withheld even the annual report of the work from the public, although it covered only work *already done*, lest some should think such a report an indirect appeal for future aid.

A human life thus filled with the presence and power of God is one of God's choicest gifts to His church and to the world.

DEMONSTRATION AND ILLUSTRATION.

Things unseen and eternal are, to the average man, distant and indistinct, while what is seen and temporal is vivid and real. Practically, any object in nature that can be seen or felt is thus more actual to most men than the Living God. Every man who walks with God, and finds Him a present Help in every time of need, who puts His promises to the practical proof and verifies them in actual experience; every believer, who, with the key of faith, unlocks God's mysteries and with the key of prayer unlocks God's treasures, thus furnishes to the race demonstration and illustration of the fact that "He *is*, and is a Rewarder of them that diligently seek Him."

George Müller was such an argument and example—a man of like passions, and tempted in all points, as we are, but who believed God and was established by believing; who prayed earnestly that he might live a life and do a work, which should be a convincing proof that God hears prayer, and that

it is safe to trust Him at all times; and who furnished just such a witness as he desired. Like Enoch, he truly walked with God, and had abundant testimony borne to him that he pleased God. And, when on the tenth day of March, 1898, it was told us of George Müller, that "he was not," we knew that "God had taken him": it seemed more like a translation than like death.

THE MAN HIMSELF.

To those familiar with his long life story, or who intimately knew him and felt the power of personal contact, he was one of God's ripest saints, and himself a living proof that a life of faith is possible; that God may be known, communed with, found, and become a conscious companion in the daily life. He proved for himself and for all others who will receive his witness, that to those who are willing to take God at His word and to yield self to His will, He is "the same yesterday and today and forever;" that the days of divine intervention and deliverance are past only so far as the days of faith and obedience are past; that believing prayer works still the wonders of which our fathers told in the days of old.

All we can do in the limited space now at our disposal, is to present a brief summary of George Müller's work, the details of which are spread through the five volumes of his carefully written "Journal," and the facts of which have never been denied or doubted, being embodied in five massive stone buildings on Ashley Down, and incarnated in thousands of living orphans who have been, or still are, the beneficiaries upon the bounty of the Lord, as administered by this great intercessor.

HIS LIFE PURPOSE.

One sentence from Mr. Müller's pen marks the purpose which was the very pivot of his whole being: "I have joyfully dedicated my whole life to the object of exemplifying how much may be accomplished by prayer and faith." This

prepared both for the development of the character of him who had such singleness of aim and for the development of the work in which that aim found action. Mr. Müller's oldest friend, Robert C. Chapman, of Barnstaple, beautifully says that "when a man's chief business is to serve and please the Lord, all his circumstances becomes his servants;" a maxim verified in Mr. Müller's life work.

NO VISIBLE SUPPORT.

Mr. James Wright, Mr. Müller's son-in-law and successor, said, in reviewing the sixty-five years of work, "It is written (Job 26:7) 'He hangeth the earth upon *nothing*'—that is, no *visible* support. And so we exult in the fact that 'The Scriptural Knowledge Institution for Home and Abroad' hangs, as it has ever hung, since its commencement, 'upon nothing,' that is, upon no *visible* support. It hangs upon no human patron, upon no endowment or funded property, but solely upon the good pleasure of the blessed God."

Blessed lesson to learn: that to depend upon the invisible God is not to hang "upon nothing," though it be upon nothing *visible*. The power and permanence of the invisible forces that hold up the earth after sixty centuries of human history are sufficiently shown by the fact that this great globe still swings securely in space and is whirled through its vast orbit, and without variation of a second still moves with divine exactness in its appointed path. Mr. Müller therefore trusted the same invisible God to sustain with His unseen power all the work which faith suspended upon His truth and love and unfailing word of promise, though to the natural eye all these may seem as nothing.

SUMMARY OF WORK DONE.

In the comprehensive summary contained in the fifty-ninth report, remarkable growth is apparent during the sixty-four years since the outset of the work in 1834.

During the year ending May 26, 1898, the number of day schools was seven and of pupils 354; the number of children in attendance from the beginning 81,501. The number of home Sunday Schools, twelve, and of children in them 1,341; but, from the beginning, 32,944.

The number of Sunday Schools *aided* in England and Wales, twenty-five. The amount expended in connection with home schools, £736. 13s. 10d.; from the outset, £109,992. 19s. 10d.

The Bibles and parts thereof circulated, 15,411; from the beginning 1,989,266. Money expended for this purpose the past year £439; from the first, £41,090. 13s. 3d.

Missionary laborers aided, 115. Money expended £2,082. 9s. 6d.; from the outset, £261,859. 7s. 4d.

Circulation of books and tracts, 3,101,338; money spent £1,100. 1s. 3d.; and from the first, £47,188. 11s. 10d.

The number of orphans on Ashley Down 1,620, and from the first 10,024.

Money spent that year, £22,523. 13s. 1d., and from the beginning £988,829.

To carry conviction into action sometimes requires a costly sacrifice; but, whatever Mr. Müller's fidelity to conviction cost in one way, he had stupendous results of his life work to contemplate even while he lived.

GIVING WITH PRAYING.

Let any one look at these figures and facts, and remember that one poor man who had been solely dependent on the help of God and only in answer to prayer, could look back, over more than three score years and see how he had built five large orphan houses, and taken under his care over ten thousand orphans, expending for them within twelve thousand pounds of a round million! This same man had given aid to day schools and Sunday Schools, in Britain and other lands, where nearly one hundred and fifty thousand children have been

taught, at a cost of over one hundred and ten thousand pounds more. He had also circulated nearly two million Bibles and parts thereof, at cost of over forty thousand pounds; and over three million books and tracts, at a cost of nearly fifty thousand pounds more. Besides all this, he had spent over two hundred and sixty thousand pounds to aid missionary laborers in various lands. The sum total of the money thus expended during sixty years thus reached very nearly the astonishing aggregate of one and a half million of pounds sterling (\$7,500,000). Mr. Müller's own gifts to the service of the Lord found, only after his death, full record and recognition. In the annual reports, an entry recurring with strange frequency, suggested a giver that must have reached a very ripe age: "from a servant of the Lord Jesus, who, constrained by the love of Christ, seeks to lay up treasure in heaven." If that entry be carefully followed throughout and there be added the personal gifts made by Mr. Müller to various benevolent objects, the aggregate sum from this "servant" reaches, up to March 1, 1898, a *total of eighty-one thousand, four hundred and ninety pounds, eighteen shillings and eight pence*. After his death, it first became known that this "servant of the Lord Jesus" was no other than *George Müller* himself who thus donated, from money given to him or left to him for his own use by legacies, an amount equal to more than *one-fifteenth* of the entire sum expended from the beginning upon all five departments of the work (£1,448,959). This is a record of personal giving to which we know no parallel.

HIS INVESTMENTS.

Mr. Müller had received increasingly large sums from the Lord which he *invested* well and most profitably, so that for over sixty years he never lost a penny through a bad speculation! But his investments were not in lands, or banks, or railways, but in the *work of God*. He made "friends of the mammon of unrighteousness," and, when he failed, they re-

ceived him into everlasting habitations. He continued year after year to make provision for himself, his beloved wife and daughter only by laying up treasure in heaven. Such a giver had a right to exhort others to systematic beneficence. He gave as not one in a million gives—not a tithe, not any fixed proportion of annual income, but *all that was left after the simplest and most necessary supply of actual wants*. While most disciples regard themselves as doing their duty if, after they have given a portion to the Lord, they spend all the rest on themselves, God led George Müller to reverse this rule and reserve only the most frugal sum for personal needs that the entire remainder might be given to him that needeth. An utter *revolution* in our habits of giving would be necessary were such a rule adopted. Mr. Müller's own words are: "My aim never was, how much I could *obtain*, but rather how much I could *give*." Yet this was not done in the spirit of an ascetic, for he had no such spirit.

HIS STEWARDSHIP.

He kept continually before him *his stewardship* of God's property; and sought to make the most of the one brief life on earth and to use for the best and largest good the property held by him in trust. The things of God were deep realities, and, projecting every action and decision and motive into the light of the judgment seat of Christ, he asked himself how it would appear to him in the light of that tribunal. Thus he sought prayerfully and conscientiously so to live and labor, so to deny himself, and, by love, serve his Master, and his fellow-men that he should not be "ashamed before Him at His coming." But not in a spirit of *fear*; for if any man of his generation knew the perfect love that casts out fear it was he. He felt that God is love and love is of God. He saw that love manifested in the greatest of gifts—His only begotten Son; at Calvary he knew and believed the love that God hath to us; he received it into his own heart; it became an abiding presence

manifested in obedience and benevolence; and, subduing him more and more, it became perfected so as to expel all tormenting fear and impart a holy confidence and delight in God.

FAVORITE TEXTS.

Among the texts which strongly impressed and moulded Mr. Müller's habits of giving was Luke 6:38: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." He believed this promise and he verified it. His testimony is, "I had *given*, and God had caused to be *given to me again*, and bountifully." Again he read, "It is more blessed to give than to receive." He says that he *believed* what he found in the word of God and by His grace sought to *act accordingly*, and thus again records that he was blessed abundantly and his peace and joy in the Holy Spirit increased more and more.

It will not be a surprise, therefore, that, as has been already noted, Mr. Müller's entire personal estate at his death, as sworn to, when the will was admitted to probate, was only £169. 9s. 4d., of which books, household furniture, etc., were reckoned at over 100 pounds, the only money in his possession being a trifle over sixty pounds, and even this only awaiting disbursement as God's steward.

THE SECRET OF IT ALL.

To summarize Mr. Müller's service we must understand his great secret. Such a life and such a work are the result of one habit more than all else—daily and frequent communion with God. He was unwearied in supplications and intercessions. In every new need and crisis, the one resort was the *prayer of faith*. He first satisfied himself that he was in the way of duty, then he fixed his mind on the unchanging word of promise; then, in the boldness of a suppliant who comes to a throne of grace in the name of Jesus

Christ, and pleads the assurance of the immutable Promiser, he presented every petition. He was an unwearied intercessor. No delay discouraged him. This is seen particularly in the case of individuals for whose conversion or special guidance into the paths of full obedience he prayed. On his prayer list were the names of some for whom he had besought God daily by name, for from one to ten years before the answer was given. There were two parties, for whose reconciliation to God he prayed, day by day, *for over sixty years*, and who had not at the time of his death, turned unto God; but he said, "I have not a doubt that I shall meet them both in heaven; for my Heavenly Father would not lay upon my heart a burden of prayer for them for over three score years, if He had not concerning them purposes of mercy."

This is a sufficient example of his almost unparalleled perseverance and importunity in intercession. However long the delay, he held on, as with both hands clasping the very horns of the altar; and his childlike spirit reasoned simply but confidently that the very fact of his own spirit being so long drawn out in prayer for one object, and of the Lord's enabling him so to continue patiently and believingly to wait on Him for the blessing, was a promise and prophecy of the answer; and so he waited on, so assured of the ultimate result that he praised God in advance, as having already received that for which he asked.

One of the parties for whom for so many years he had unceasingly prayed, shortly after his departure, died in faith, having received the promises and embraced them and confessed Jesus as his Lord.

THE PRIVILEGE OF ALL.

Mr. Müller frequently in his Journal and reports warned his fellow disciples not to regard him as a *miracle worker*, or his experience as so exceptional as to have little application to the ordinary spheres of life and service. With patient

repetition he affirms that, in all essentials, such an experience is the privilege of all believers. God calls disciples to various forms of work, but all alike to the same *faith*. To say, therefore, "I am not called to build orphan houses, etc., and have no right to expect answers to my prayers as Mr. Müller did," is wrong and unbelieving. Every child of God is first to get into the sphere appointed of God, and therein to exercise full trust, and live by faith upon God's sure word of promise.

Throughout all the thousands of pages written by his pen, he teaches that this experience of God's faithfulness is both the reward of past faith and prayer and the preparation of the servant of God for larger work, more efficient service, and more convincing witness to his Lord.

SUPERNATURAL POWER.

No one can understand this work who does not see in it the *supernatural power of God*; without that, it is an enigma, defying solution; with that, all the mystery is an open mystery. He himself felt, from first to last, that this supernatural factor was the whole key to the work, and without that it would have been to himself a problem inexplicable. How pathetically he often compared himself and his work for God to the "burning bush in the wilderness," which always aflame and always threatened with apparent destruction, was not consumed, so that not a few turned aside, wondering to see this great sight. And why was it not burnt? Because Jehovah of Hosts who was in the bush dwelt in the man and in his work; or, as Wesley said with almost his last breath, "Best of all God is with us."

This simile of the burning bush is the more apt, when we consider the *rapid growth of the work*. At first so very small as to seem almost insignificant, and conducted in one small rented house, accommodating thirty orphans; then enlarged until other rented premises became necessary; then one, two, three, four and even five immense structures being

built until three hundred, seven hundred, eleven hundred and fifty, and finally two thousand and fifty inmates could find shelter within them; seldom has the world seen any such vast and rapid enlargement. Then look at the outlay! At first a trifling expenditure of perhaps four hundred pounds for the first year of the Scriptural Knowledge Institution, and of five hundred pounds for the first twelve months of the orphan work, and in the last year of Mr. Müller's life a grand total of over twenty-six thousand pounds for all the purposes of the work.

The cost of the houses built on Ashley Down might have staggered even a man of large capital, but this poor man only cried and the Lord helped him. The first house cost fifteen thousand pounds, the second over twenty-one thousand, the third over twenty-three thousand, and the fourth and fifth from fifty thousand to sixty thousand more—so that the total cost reached about one hundred and fifteen thousand pounds. Besides all this there was a yearly expenditure which rose as high as twenty-five thousand for the orphans alone, irrespective of those occasional outlays made needful for emergencies, such as improved sanitary precautions.

Here is a burning bush indeed, always in seeming danger of being consumed, yet still standing on Ashley Down, and still preserved because the same presence of Jehovah burns in it. Not a branch of this many sided work has utterly perished, while the whole work still challenges unbelievers to turn aside and see the great sight, and take off their shoes from their feet; for is not all ground holy where God abides and manifests Himself?

ABUNDANT IN LABORS.

In attempting a survey of this great life work we must not forget how much of it was wholly outside of the Scriptural Knowledge Institution; namely, all that service which Mr. Müller was permitted to render to the church of Christ

and the world at large, as preacher, pastor, witness for truth and author of books and tracts.

His preaching period covered the whole time from 1826 to 1898, the year of his departure—over seventy years; and with an average through the whole period of probably three sermons a week, or over ten thousand for his lifetime, which is probably a low estimate, for, during his missionary tours, which covered over two hundred thousand miles and were spread through seventeen years, he spoke on an average once a day, even at his already advanced age.

Probably those brought to the knowledge of Christ by his preaching would reach into the thousands, exclusive of orphans converted at Ashley Down. Then when we take into account the vast numbers addressed and impressed by his addresses given in all parts of the United Kingdom, on the continent of Europe, and in America, Asia and Australia, and the still vaster numbers who have read his narrative, his books and tracts, or who have in various other ways felt the quickening power of his example and life, we shall get some inadequate conception of the range and scope of the influence wielded by his tongue and pen, his labors and his life. Much of the best influence defies all tabulated statistics and evades all mathematical estimate—it is like the fragrance of the alabaster flask which fills all the house, but escapes our grosser senses of sight, hearing and touch. This part of George Müller's work belongs to a realm where we cannot penetrate. But God sees, knows and rewards it.

A DOUBTER'S DOUBTS.

Yet there are those who doubt or deny the sufficiency of even this proof, though so full and convincing. In a prominent daily newspaper, a correspondent, discussing the efficacy of prayer, thus referred to the experience of George Müller:

"I resided in that country during most of the seventies, when he was often described as the best-advertised man in

the Three Kingdoms. By a large number of religious people he was more spoken of than were Gladstone and Disraeli, and accordingly it is not miraculous that, although he said he had never once solicited aid on behalf of his charitable enterprise, money in a continuous stream flowed into his treasury. Even to non-religious persons in Great Britain his name was quite as familiar as that of Moody.

"Doubtless Müller was quite sincere in his convictions, but, by the very peculiarity of his method, his wants were advertised throughout the world most conspicuously, thus receiving the benefit of a far larger publicity than would otherwise have obtained, and it being known that he was praying for money, money, of course, came in to him.

"But were Müller's prayers answered invariably? According to a memoir by a personal friend, which has lately been published, this was far from having been the case, and he often felt aggrieved at what he considered a slight on the part of the Almighty, one of whose 'pets' (to quote Mr. Savage) he evidently imagined himself to be. For example, he prayed for two of his 'unconverted' friends for nearly fifty years without avail. There was absolutely nothing in his career which could not be accounted for as the result of purely natural causes.

"If it was possible to admit that what he looked upon as answers to his prayers were due to special interventions of Providence in his behalf (in other words, to favoritism), the question would inevitably arise, Why have the prayers of thousands of other Christian people, whose faith is quite as strong as Müller's, been disregarded? What are we to think of the little band of enthusiasts who left this country for Jerusalem a few months ago to see Christ 'appear in the clouds,' and who, at last accounts, were reported to be starving, with no immediate prospect of a return to their homes?"

"LECTOR."

"Lector" takes an easy way to evade the force of Mr. Müller's life witness. He contends that "the peculiarity" of his method, and the great "publicity" thus obtained, made him the "best advertised man in the Three Kingdoms," and so money poured in upon him from all quarters. Thus the

most conspicuous testimony to a prayer-hearing God, furnished by any one individual in the century, is dismissed with one sweep of the pen, affirming that "there was absolutely nothing in his career which could not be accounted for as the result of purely natural causes."

THE DOUBTER ANSWERED.

In answer I beg to submit twelve facts, all abundantly attested:

1. For sixty years and more he carried on a work for God, involving at times an average annual expenditure of \$125,000, and never once, privately or publicly, made any direct appeal for money.

2. Of all his large staff of helpers no one is ever allowed to mention to an outside party any want of the work, however pressing the emergency.

3. Thousands of times correspondents inquired as to the existing wants, but in no case did they receive information, even though at a crisis of need, the object being to prove that it is safe to trust in God alone.

4. Reports of the work, annually published, have no doubt largely prompted gifts; but even these cannot account for the remarkable way in which the work has been supported. In order to show that dependence was not placed on these reports, they were not issued in one case, for over two years, yet there was no cessation of supplies.

5. The coincidences between the need and the supply can be accounted for on no law of chance or awakened public interest. In thousands of cases the exact sum or supply required has been received at the exact time needed, and when donors could have had no knowledge of the facts.

6. The facts spread over too long a time and too broad a field of details to be accounted a wide advertising system. Mr. Müller recorded thousands of cases of prayer for definite blessings, with equally definite answers.

7. Many interpositions and deliverances were independent of any human gifts or aid, as when a break in the heating apparatus necessitated a new boiler. No sooner had the repairs begun than a cold north wind set in which risked the health and even the lives of over four hundred orphans living in the house, which there was no other mode of heating. Mr. Müller carried the case to the Father of the fatherless, and the wind shifted to the south and blew soft and warm till the repairs were complete.

8. Hundreds of cases occurred, in course of sixty-five years, when there was not food for the next meal, yet God only was appealed to, and never but twice was it needful to postpone a meal, and then only for half an hour! Even direct and systematic appeals to the public could not have brought supplies for hundreds of orphans and helpers with such regularity for all those years.

9. Again, the supplies always kept pace with growing wants. Mr. Müller began on a very small scale, and the orphan work was only the last of five departments of the work of the Scriptural Knowledge Institution. Can it be accounted for on any purely natural basis that the popular heart and purse, without even full information of the progress of the five-fold enterprise, responded regularly to its claims?

10. Again, many a crisis, absolutely unknown to contributors, was met successfully by adequate supplies, without which, at that very time, the work must have ceased. Once, when a single penny was lacking after all available funds were gathered, that one penny was found in the contribution box, and it was all there was.

11. Again, Mr. Müller found that his relations with God always determined the measure of his help from man; unless his fellowship with his Heavenly Father was closely maintained, all else went wrong. The more absolute his dependence on God, his separation unto Him and his faith in Him,

the more abundant and manifest His deliverances, so that, as he became more independent of man, he received the more from God through man.

12. Since his death in 1898, the work has been carried on by his successors and helpers on the same principles and with the same results. Though his strong personality is removed, the same God honors the same mode of doing His work, independent of the human instruments.

Mr. Müller's life purpose was to furnish to the world and the Church a simple example of the fact that a man can not only live, but work on a large scale, by faith in the living God; that he has only to trust and pray and obey and God will prove his own faithfulness. The reports were published with sole reference to the work already done, and because donors were entitled to such knowledge of the way in which their money was expended. He never used his reports as appeals for help in work yet to be begun or carried on. Nor was his personal presence or influence necessary, for he traveled for eighteen years in forty-two countries, mentioning his work only at urgent request; and during all this time the work went on just as when at home.

A CHALLENGE TO UNBELIEF.

One thing is obvious—there is a wide field still open for experiment. Let those who honestly believe that so great a life work may be entirely accounted for on a natural basis give us a practical proof. Let an institution be founded in some of our great cities similar to that in Bristol. Let there be no direct appeal made to anyone beyond the circulation of annual reports; or let there be the widest advertising of the fact that such a work is carried on, and that dependence is on public aid without direct solicitation. Of course, there must be no prayer, and no acknowledgment of God, lest someone think it to be religious and unscientific, and pious people should be moved to respond! Unbelievers outnumber Chris-

tian disciples five to one and the constituency is therefore very large. Let us have the experiment conducted, not on the faith basis, but in strictly scientific method! When we see an infidel carrying on such a work, building five great orphan houses and sustaining over 2,000 orphans from day to day without any direct appeal to human help, yet finding all supplies coming in without even a failure in sixty years, we shall be ready to reconsider our present conviction that it was because the living God heard and helped George Müller, that he who began with a capital of one shilling, took care of more than ten thousand orphans, aided hundreds of missionaries, scattered millions of Bibles and tracts, and in the course of his long life expended about \$7,500,000 for God and humanity; and then died with all his possessions valued at less than eight hundred dollars.

CHAPTER VI.

THE HISTORY OF THE HIGHER CRITICISM.

BY CANON DYSON HAGUE, M. A.,

RECTOR OF THE MEMORIAL CHURCH, LONDON, ONTARIO.

LECTURER IN LITURGICS AND ECCLESIOLOGY, WYCLIFFE COLLEGE, TORONTO, CANADA.

EXAMINING CHAPLAIN TO THE BISHOP OF HURON.

What is the meaning of the Higher Criticism? Why is it called higher? Higher than what?

At the outset it must be explained that the word "Higher" is an academic term, used in this connection in a purely special or technical sense. It is not used in the popular sense of the word at all, and may convey a wrong impression to the ordinary man. Nor is it meant to convey the idea of superiority. It is simply a term of contrast. It is used in contrast to the phrase, "Lower Criticism."

One of the most important branches of theology is called the science of Biblical criticism, which has for its object the study of the history and contents, and origins and purposes, of the various books of the Bible. In the early stages of the science Biblical criticism was devoted to two great branches, the Lower, and the Higher. The Lower Criticism was employed to designate the study of the text of the Scripture, and included the investigation of the manuscripts, and the different readings in the various versions and codices and manuscripts in order that we may be sure we have the original words as they were written by the Divinely inspired writers. (See Briggs, Hex., page 1.) The term generally used now-a-days is Textual Criticism. If the phrase were used in the twentieth century sense, Beza, Erasmus, Bengel, Griesbach, Lachmann, Tregelles, Tischendorff, Scrivener, Westcott, and

Hort would be called Lower Critics. But the term is not now-a-days used as a rule. The Higher Criticism, on the contrary, was employed to designate the study of the historic origins, the dates, and authorship of the various books of the Bible, and that great branch of study which in the technical language of modern theology is known as Introduction. It is a very valuable branch of Biblical science, and is of the highest importance as an auxiliary in the interpretation of the Word of God. By its researches floods of light may be thrown on the Scriptures.

The term Higher Criticism, then, means nothing more than the study of the literary structure of the various books of the Bible, and more especially of the Old Testament. Now this in itself is most laudable. It is indispensable. It is just such work as every minister or Sunday School teacher does when he takes up his Peloubet's Notes, or his Stalker's St. Paul, or Geikie's Hours with the Bible, to find out all he can with regard to the portion of the Bible he is studying; the author, the date, the circumstances, and purpose of its writing.

WHY IS HIGHER CRITICISM IDENTIFIED WITH UNBELIEF?

How is it, then, that the Higher Criticism has become identified in the popular mind with attacks upon the Bible and the supernatural character of the Holy Scriptures?

The reason is this. No study perhaps requires so devout a spirit and so exalted a faith in the supernatural as the pursuit of the Higher Criticism. It demands at once the ability of the scholar, and the simplicity of the believing child of God. For without faith no one can explain the Holy Scriptures, and without scholarship no one can investigate historic origins.

There is a Higher Criticism that is at once reverent in tone and scholarly in work. Hengstenberg, the German, and Horne, the Englishman, may be taken as examples. Perhaps the greatest work in English on the Higher Criticism is Horne's

Introduction to the Critical Study and Knowledge of the Holy Scripture. It is a work that is simply massive in its scholarship, and invaluable in its vast reach of information for the study of the Holy Scriptures. But Horne's Introduction is too large a work. It is too cumbrous for use in this hurrying age. (Carter's edition in two volumes contains 1,149 pages, and in ordinary book form would contain over 4,000 pages, i. e., about ten volumes of 400 pages each.) Latterly, however, it has been edited by Dr. Samuel Davidson, who practically adopted the views of Hupfield and Halle and interpolated not a few of the modern German theories. But Horne's work from first to last is the work of a Christian believer; constructive, not destructive; fortifying faith in the Bible, not rationalistic. But the work of the Higher Critic has not always been pursued in a reverent spirit nor in the spirit of scientific and Christian scholarship.

SUBJECTIVE CONCLUSIONS.

In the first place, the critics who were the leaders, the men who have given name and force to the whole movement, have been men who have based their theories largely upon their own subjective conclusions. They have based their conclusions largely upon the very dubious basis of the author's style and supposed literary qualifications. Everybody knows that style is a very unsafe basis for the determination of a literary product. The greater the writer the more versatile his power of expression; and anybody can understand that the Bible is the last book in the world to be studied as a mere classic by mere human scholarship without any regard to the spirit of sympathy and reverence on the part of the student. The Bible, as has been said, has no revelation to make to un-Biblical minds. It does not even follow that because a man is a philological expert he is able to understand the integrity or credibility of a passage of Holy Scripture any more than the beauty and spirit of it.

The qualification for the perception of Biblical truth is neither philosophic nor philological knowledge, but spiritual insight. The primary qualification of the musician is that he be musical; of the artist, that he have the spirit of art. So the merely technical and mechanical and scientific mind is disqualified for the recognition of the spiritual and infinite. Any thoughtful man must honestly admit that the Bible is to be treated as unique in literature, and, therefore, that the ordinary rules of critical interpretation must fail to interpret it aright.

GERMAN FANCIES.

In the second place, some of the most powerful exponents of the modern Higher Critical theories have been Germans, and it is notorious to what length the German fancy can go in the direction of the subjective and of the conjectural. For hypothesis-weaving and speculation, the German theological professor is unsurpassed. One of the foremost thinkers used to lay it down as a fundamental truth in philosophical and scientific enquiries that no regard whatever should be paid to the conjectures or hypotheses of thinkers, and quoted as an axiom the great Newton himself and his famous words, "*Non fingo hypotheses*": I do not frame hypotheses. It is notorious that some of the most learned German thinkers are men who lack in a singular degree the faculty of common sense and knowledge of human nature. Like many physical scientists, they are so preoccupied with a theory that their conclusions seem to the average mind curiously warped. In fact, a learned man in a letter to Descartes once made an observation which, with slight verbal alteration, might be applied to some of the German critics: "When men sitting in their closet and consulting only their books attempt disquisitions into the Bible, they may indeed tell how they would have made the Book if God had given them that commission. That is, they may describe chimeras which correspond to the fatuity of

their own minds, but without an understanding truly Divine they can never form such an idea to themselves as the Deity had in creating it." "If," says Matthew Arnold, "you shut a number of men up to make study and learning the business of their lives, how many of them, from want of some discipline or other, seem to lose all balance of judgment, all common sense."

The learned professor of Assyriology at Oxford said that the investigation of the literary source of history has been a peculiarly German pastime. It deals with the writers and readers of the ancient Orient as if they were modern German professors, and the attempt to transform the ancient Israelites into somewhat inferior German compilers, proves a strange want of familiarity with Oriental modes of thought. (Sayce, "Early History of the Hebrews," pages 108-112.)

ANTI-SUPERNATURALISTS.

In the third place, the dominant men of the movement were men with a strong bias against the supernatural. This is not an *ex-parte* statement at all. It is simply a matter of fact, as we shall presently show. Some of the men who have been most distinguished as the leaders of the Higher Critical movement in Germany and Holland have been men who have no faith in the God of the Bible, and no faith in either the necessity or the possibility of a personal supernatural revelation. The men who have been the voices of the movement, of whom the great majority, less widely known and less influential, have been mere echoes; the men who manufactured the articles the others distributed, have been notoriously opposed to the miraculous.

We must not be misunderstood. We distinctly repudiate the idea that all the Higher Critics were or are anti-supernaturalists. Not so. The British-American School embraces within its ranks many earnest believers. What we do say, as we will presently show, is that the dominant minds which have

led and swayed the movement, who made the theories that the others circulated, were strongly unbelieving.

Then the higher critical movement has not followed its true and original purposes in investigating the Scriptures for the purposes of confirming faith and of helping believers to understand the beauties, and appreciate the circumstances of the origin of the various books, and so understand more completely the Bible?

No. It has not; unquestionably it has not. It has been deflected from that, largely owing to the character of the men whose ability and forcefulness have given predominance to their views. It has become identified with a system of criticism which is based on hypotheses and suppositions which have for their object the repudiation of the traditional theory, and has investigated the origins and forms and styles and contents, apparently not to confirm the authenticity and credibility and reliability of the Scriptures, but to discredit in most cases their genuineness, to discover discrepancies, and throw doubt upon their authority.

THE ORIGIN OF THE MOVEMENT.

Who, then, were the men whose views have moulded the views of the leading teachers and writers of the Higher Critical school of today?

We will answer this as briefly as possible.

It is not easy to say who is the first so-called Higher Critic, or when the movement began. But it is not modern by any means. Broadly speaking, it has passed through three great stages:

1. The French-Dutch.
2. The German.
3. The British-American.

In its origin it was Franco-Dutch, and speculative, if not skeptical. The views which are now accepted as axiomatic by the Continental and British-American schools of Higher

Criticism seem to have been first hinted at by Carlstadt in 1521 in his work on the Canon of Scripture, and by Andreas Masius, a Belgian scholar, who published a commentary on Joshua in 1574, and a Roman Catholic priest, called Peyrere or Pererius, in his Systematic Theology, 1660. (LIV. Cap. i.)

But it may really be said to have originated with Spinoza, the rationalist Dutch philosopher. In his *Tractatus Theologico-Politicus* (Cap. vii-viii), 1670, Spinoza came out boldly and impugned the traditional date and Mosaic authorship of the Pentateuch and ascribed the origin of the Pentateuch to Ezra or to some other late compiler.

Spinoza was really the fountain-head of the movement, and his line was taken in England by the British philosopher Hobbes. He went deeper than Spinoza, as an outspoken antagonist of the necessity and possibility of a personal revelation, and also denied the Mosaic authorship of the Pentateuch. A few years later a French priest, called Richard Simon of Dieppe, pointed out the supposed varieties of style as indications of various authors in his *Historical Criticism of the Old Testament*, "an epoch-making work." Then another Dutchman, named Clericus (or Le Clerk), in 1685, advocated still more radical views, suggesting an Exilian and priestly authorship for the Pentateuch, and that the Pentateuch was composed by the priest sent from Babylon (2 Kings, 17), about 678, B. C., and also a kind of later editor or redactor theory. Clericus is said to have been the first critic who set forth the theory that Christ and his Apostles did not come into the world to teach the Jews criticism, and that it is only to be expected that their language would be in accordance with the views of the day.

In 1753 a Frenchman named Astruc, a medical man, and reputedly a free-thinker of profligate life, propounded for the first time the Jehovistic and Elohistie divisive hypothesis, and opened a new era. (Briggs' *Higher Criticism of the*

Pentateuch, page 46.) Astruc said that the use of the two names, Jehovah and Elohim, shewed the book was composed of different documents. (The idea of the Holy Ghost employing two words, or one here and another there, or both together as He wills, never seems to enter the thought of the Higher Critic!) His work was called "Conjectures Regarding the Original Memoirs in the Book of Genesis," and was published in Brussels.

Astruc may be called the father of the documentary theories. He asserted there are traces of no less than ten or twelve different memoirs in the book of Genesis. He denied its Divine authority, and considered the book to be disfigured by useless repetitions, disorder, and contradiction. (Hirschfelder, page 66.) For fifty years Astruc's theory was unnoticed. The rationalism of Germany was as yet undeveloped, so that the body was not yet prepared to receive the germ, or the soil the weed.

THE GERMAN CRITICS.

The next stage was largely German. Eichhorn is the greatest name in this period, the eminent Oriental professor at Gottingen who published his work on the Old Testament introduction in 1780. He put into different shape the documentary hypothesis of the Frenchman, and did his work so ably that his views were generally adopted by the most distinguished scholars. Eichhorn's formative influence has been incalculably great. Few scholars refused to do honor to the new sun. It is through him that the name Higher Criticism has become identified with the movement. He was followed by Vater and later by Hartmann with their fragment theory which practically undermined the Mosaic authorship, made the Pentateuch a heap of fragments, carelessly joined by one editor, and paved the way for the most radical of all divisive hypotheses.

In 1806 De Wette, Professor of Philosophy and Theology

at Heidelberg, published a work which ran through six editions in four decades. His contribution to the introduction of the Old Testament instilled the same general principles as Eichhorn, and in the supplemental hypotheses assumed that Deuteronomy was composed in the age of Josiah (2 Kings 22:8). Not long after, Vatke and Leopold George (both Hegelians) unreservedly declared the post-Mosaic and post-prophetic origin of the first four books of the Bible. Then came Bleek, who advocated the idea of the Grundschrift or original document and the redactor theory; and then Ewald, the father of the Crystallization theory; and then Hupfield (1853), who held that the original document was an independent compilation; and Graf, who wrote a book on the historical books of the Old Testament in 1866 and advocated the theory that the Jehovistic and Elohist documents were written hundreds of years after Moses' time. Graf was a pupil of Reuss, the redactor of the Ezra hypothesis of Spinoza.

Then came a most influential writer, Professor Kuenen of Leyden in Holland, whose work on the Hexateuch was edited by Colenso in 1865, and his "Religion of Israel and Prophecy in Israel," published in England in 1874-1877. Kuenen was one of the most advanced exponents of the rationalistic school. Last, but not least, of the continental Higher Critics is Julius Wellhausen, who at one time was a theological professor in Germany, who published in 1878 the first volume of his history of Israel, and won by his scholarship the attention if not the allegiance of a number of leading theologians. (See *Higher Criticism of the Pentateuch*, Green, pages 59-88.)

It will be observed that nearly all these authors were Germans, and most of them professors of philosophy or theology.

THE BRITISH-AMERICAN CRITICS.

The third stage of the movement is the British-American. The best known names are those of Dr. Samuel Davidson,

whose "Introduction to the Old Testament," published in 1862, was largely based on the fallacies of the German rationalists. The supplementary hypothesis passed over into England through him and with strange incongruity, he borrowed frequently from Baur. Dr. Robertson Smith, the Scotchman, recast the German theories in an English form in his works on the Pentateuch, the Prophets of Israel, and the Old Testament in the Jewish Church, first published in 1881, and followed the German school, according to Briggs, with great boldness and thoroughness. A man of deep piety and high spirituality, he combined with a sincere regard for the Word of God a critical radicalism that was strangely inconsistent, as did also his namesake, George Adam Smith, the most influential of the present-day leaders, a man of great insight and scriptural acumen, who in his works on Isaiah, and the twelve prophets, adopted some of the most radical and least demonstrable of the German theories, and in his later work, "Modern Criticism and the Teaching of the Old Testament," has gone still farther in the rationalistic direction.

Another well-known Higher Critic is Dr. S. R. Driver, the Regius professor of Hebrew at Oxford, who, in his "Introduction to the Literature of the Old Testament," published ten years later, and his work on the Book of Genesis, has elaborated with remarkable skill and great detail of analysis the theories and views of the continental school. Driver's work is able, very able, but it lacks originality and English independence. The hand is the hand of Driver, but the voice is the voice of Kuenen or Wellhausen.

The third well-known name is that of Dr. C. A. Briggs, for some time Professor of Biblical Theology in the Union Theological Seminary of New York. An equally earnest advocate of the German theories, he published in 1883 his "Biblical Study"; in 1886, his "Messianic Prophecy," and a little later his "Higher Criticism of the Hexateuch." Briggs studied

the Pentateuch, as he confesses, under the guidance chiefly of Ewald. (Hexateuch, page 63.)

Of course, this list is a very partial one, but it gives most of the names that have become famous in connection with the movement, and the reader who desires more will find a complete summary of the literature of the Higher Criticism in Professor Bissell's work on the Pentateuch (Scribner's, 1892). Briggs, in his "Higher Criticism of the Hexateuch" (Scribner's, 1897), gives an historical summary also.

We must now investigate another question, and that is the religious views of the men most influential in this movement. In making the statement that we are about to make, we desire to deprecate entirely the idea of there being anything uncharitable, unfair, or unkind, in stating what is simply a matter of fact.

THE VIEWS OF THE CONTINENTAL CRITICS.

Regarding the views of the Continental Critics, three things can be confidently asserted of nearly all, if not all, of the real leaders.

1. They were men who denied the validity of miracle, and the validity of any miraculous narrative. What Christians consider to be miraculous they considered legendary or mythical; "legendary exaggeration of events that are entirely explicable from natural causes."

2. They were men who denied the reality of prophecy and the validity of any prophetic statement. What Christians have been accustomed to consider prophetic, they called dexterous conjectures, coincidences, fiction, or imposture.

3. They were men who denied the reality of revelation, in the sense in which it has ever been held by the universal Christian Church. They were avowed unbelievers of the supernatural. Their theories were excogitated on pure grounds of human reasoning. Their hypotheses were constructed on the assumption of the falsity of Scripture. As to the inspira-

tion of the Bible, as to the Holy Scriptures from Genesis to Revelation being the Word of God, they had no such belief. We may take them one by one. Spinoza repudiated absolutely a supernatural revelation. And Spinoza was one of their greatest. Eichhorn discarded the miraculous, and considered that the so-called supernatural element was an Oriental exaggeration; and Eichhorn has been called the father of Higher Criticism, and was the first man to use the term. De Wette's views as to inspiration were entirely infidel. Vatke and Leopold George were Hegelian rationalists, and regarded the first four books of the Old Testament as entirely mythical. Kuenen, says Professor Sanday, wrote in the interests of an almost avowed Naturalism. That is, he was a free-thinker, an agnostic; a man who did not believe in the Revelation of the one true and living God. (Brampton Lectures, 1893, page 117.) He wrote from an avowedly naturalistic standpoint, says Driver (page 205). According to Wellhausen the religion of Israel was a naturalistic evolution from heathendom, an emanation from an imperfectly monotheistic kind of semi-pagan idolatry. It was simply a human religion.

THE LEADERS WERE RATIONALISTS.

In one word, the formative forces of the Higher Critical movement were rationalistic forces, and the men who were its chief authors and expositors, who "on account of purely philological criticism have acquired an appalling authority," were men who had discarded belief in God and Jesus Christ Whom He had sent. The Bible, in their view, was a mere human product. It was a stage in the literary evolution of a religious people. If it was not the resultant of a fortuitous concourse of Oriental myths and legendary accretions, and its Jahveh or Jahweh, the excogitation of a Sinaitic clan, it certainly was not given by the inspiration of God, and is not the Word of the living God. "Holy men of God spake as they were moved by the Holy Ghost," said Peter. "God, who at sundry

times and in diverse manners spake by the prophets," said Paul. Not so, said Kuenen; the prophets were not moved to speak by God. Their utterances were all their own. (San-day, page 117.)

These then were their views and these were the views that have so dominated modern Christianity and permeated modern ministerial thought in the two great languages of the modern world. We cannot say that they were men whose rationalism was the result of their conclusions in the study of the Bible. Nor can we say their conclusions with regard to the Bible were wholly the result of their rationalism. But we can say, on the one hand, that inasmuch as they refused to recognize the Bible as a direct revelation from God, they were free to form hypotheses *ad libitum*. And, on the other hand, as they denied the supernatural, the animus that animated them in the construction of the hypotheses was the desire to construct a theory that would explain away the supernatural. Unbelief was the antecedent, not the consequent, of their criticism.

Now there is nothing unkind in this. There is nothing that is uncharitable, or unfair. It is simply a statement of fact which modern authorities most freely admit.

THE SCHOOL OF COMPROMISE.

When we come to the English-writing Higher Critics, we approach a much more difficult subject. The *British-American Higher Critics* represent a school of compromise. On the one hand they practically accept the premises of the Continental school with regard to the antiquity, authorship, authenticity, and origins of the Old Testament books. On the other hand, they refuse to go with the German rationalists in altogether denying their inspiration. They still claim to accept the Scriptures as containing a Revelation from God. But may they not hold their own peculiar views with regard to the origin and date and literary structure of the Bible without endangering either their own faith or the faith of Chris-

tians? This is the very heart of the question, and, in order that the reader may see the seriousness of the adoption of the conclusions of the critics, as brief a resumé as possible of the matter will be given.

THE POINT IN A NUTSHELL.

According to the faith of the universal church, the Pentateuch, that is, the first five books of the Bible, is one consistent, coherent, authentic and genuine composition, inspired by God, and, according to the testimony of the Jews, the statements of the books themselves, the reiterated corroborations of the rest of the Old Testament, and the explicit statement of the Lord Jesus (Luke 24:44, John 5:46-47) was written by Moses (with the exception, of course, of Deut. 34, possibly written by Joshua, as the Talmud states, or probably by Ezra) at a period of about fourteen centuries before the advent of Christ, and 800 years or so before Jeremiah. It is, moreover, a portion of the Bible that is of paramount importance, for it is the basic substratum of the whole revelation of God, and of paramount value, not because it is merely the literature of an ancient nation, but because it is the introductory section of the Word of God, bearing His authority and given by inspiration through His servant Moses. That is the faith of the Church.

THE CRITICS' THEORY.

But according to the Higher Critics:

1. The Pentateuch consists of four completely diverse documents. These completely different documents were the primary sources of the composition which they call the Hexateuch: (a) The Yahwist or Jahwist, (b) the Elohist, (c) the Deuteronomist, and (d) the Priestly Code, the Grundschrift, the work of the first Elohist (Sayce Hist. Heb., 103), now generally known as J. E. D. P., and for convenience designated by these symbols.

2. These different works were composed at various peri-

ods of time, not in the fifteenth century, B. C., but in the ninth, seventh, sixth and fifth centuries; J. and E. being referred approximately to about 800 to 700 B. C.; D to about 650 to 625 B. C., and P. to about 525 to 425 B. C. According to the Graf theory, accepted by Kuenen, the Elohist documents were post-exilian, that is, they were written only five centuries or so before Christ. Genesis and Exodus as well as the Priestly Code, that is, Leviticus and part of Exodus and Numbers were also post-exilic.

3. These different works, moreover, represent different traditions of the national life of the Hebrews, and are at variance in most important particulars.

4. And, further. They conjecture that these four suppositive documents were not compiled and written by Moses, but were probably constructed somewhat after this fashion: For some reason, and at some time, and in some way, some one, no one knows who, or why, or when, or where, wrote J. Then someone else, no one knows who, or why, or when, or where, wrote another document, which is now called E. And then at a later time, the critics only know who, or why, or when, or where, an anonymous personage, whom we may call Redactor I, took in hand the reconstruction of these documents, introduced new material, harmonized the real and apparent discrepancies, and divided the inconsistent accounts of one event into two separate transactions. Then some time after this, perhaps one hundred years or more, no one knows who, or why, or when, or where, some anonymous personage wrote another document, which they style D. And after a while another anonymous author, no one knows who, or why, or when, or where, whom we will call Redactor II, took this in hand, compared it with J. E., revised J. E., with considerable freedom, and in addition introduced quite a body of new material. Then someone else, no one knows who, or why, or when, or where, probably, however, about 525, or

perhaps 425, wrote P.; and then another anonymous Hebrew, whom we may call Redactor III, undertook to incorporate this with the triplicated composite J. E. D., with what they call redactional additions and insertions. (Green, page 88, cf. Sayce, *Early History of the Hebrews*, pages 100-105.)

It may be well to state at this point that this is not an exaggerated statement of the Higher Critical position. On the contrary, we have given here what has been described as a position "established by proofs, valid and cumulative" and "representing the most sober scholarship." The more advanced continental Higher Critics, Green says, distinguish the writers of the primary sources according to the supposed elements as J1 and J2, E1 and E2, P1, P2 and P3, and D1 and D2, nine different originals in all. The different Redactors, technically described by the symbol R., are Rj., who combined J. and E.; Rd., who added D. to J. E., and Rh., who completed the Hexateuch by combining P. with J. E. D. (*H. C. of the Pentateuch*, page 88.)

A DISCREDITED PENTATEUCH.

5. These four suppositive documents are, moreover, alleged to be internally inconsistent and undoubtedly incomplete. How far they are incomplete they do not agree. How much is missing and when, where, how and by whom it was removed; whether it was some thief who stole, or copyist who tampered, or editor who falsified, they do not declare.

6. In this redactory process no limit apparently is assigned by the critic to the work of the redactors. With an utter irresponsibility of freedom it is declared that they inserted misleading statements with the purpose of reconciling incompatible traditions; that they amalgamated what should have been distinguished, and sundered that which should have amalgamated. In one word, it is an axiomatic principle of the divisive hypothesizers that the redactors "have not only misapprehended, but misrepresented the originals" (Green,

page 170). They were animated by "egotistical motives." They confused varying accounts, and erroneously ascribed them to different occasions. They not only gave false and colored impressions; they destroyed valuable elements of the suppositive documents and tampered with the dismantled remnant.

7. And worst of all. The Higher Critics are unanimous in the conclusion that these documents contain three species of material:

- (a) The probably true.
- (b) The certainly doubtful.
- (c) The positively spurious.

"The narratives of the Pentateuch are usually trustworthy, though partly mythical and legendary. The miracles recorded were the exaggerations of a later age." (Davidson, Introduction, page 131.) The framework of the first eleven chapters of Genesis, says George Adam Smith in his "Modern Criticism and the Preaching of the Old Testament," is woven from the raw material of myth and legend. He denies their historical character, and says that he can find no proof in archæology for the personal existence of characters of the Patriarchs themselves. Later on, however, in a fit of apologetic repentance he makes the condescending admission that it is extremely probable that the stories of the Patriarchs have at the heart of them historical elements. (Pages 90-106.)

Such is the view of the Pentateuch that is accepted as conclusive by "the sober scholarship" of a number of the leading theological writers and professors of the day. It is to this the Higher Criticism reduces what the Lord Jesus called the writings of Moses.

A DISCREDITED OLD TESTAMENT.

As to the rest of the Old Testament, it may be briefly said that they have dealt with it with an equally confusing hand.

The time-honored traditions of the Catholic Church are set at naught, and its thesis of the relation of inspiration and genuineness and authenticity derided. As to the Psalms, the harp that was once believed to be the harp of David was not handled by the sweet Psalmist of Israel, but generally by some anonymous post-exilist; and Psalms that are ascribed to David by the omniscient Lord Himself are daringly attributed to some anonymous Maccabean. Ecclesiastes, written, nobody knows when, where, and by whom, possesses just a possible grade of inspiration, though one of the critics "of cautious and well-balanced judgment" denies that it contains any at all. "Of course," says another, "it is not really the work of Solomon." (Driver, Introduction, page 470.) The Song of Songs is an idyl of human love, and nothing more. There is no inspiration in it; it contributes nothing to the sum of revelation. (Sanday, page 211.) Esther, too, adds nothing to the sum of revelation, and is not historical (page 213). Isaiah was, of course, written by a number of authors. The first part, chapters 1 to 40, by Isaiah; the second by a Deutero-Isaiah and a number of anonymous authors. As to Daniel, it was a purely pseudonymous work, written probably in the second century B. C.

With regard to the New Testament: The English writing school have hitherto confined themselves mainly to the Old Testament, but if Professor Sanday, who passes as a most conservative and moderate representative of the critical school, can be taken as a sample, the historical books are "yet in the first instance strictly histories, put together by ordinary historical methods, or, in so far as the methods on which they are composed, are not ordinary, due rather to the peculiar circumstances of the case, and not to influences, which need be specially described as supernatural" (page 399). The Second Epistle of Peter is pseudonymous, its name counterfeit, and, therefore, a forgery, just as large parts of Isaiah,

Zachariah and Jonah, and Proverbs were supposititious and quasi-fraudulent documents. This is a straightforward statement of the position taken by what is called the moderate school of Higher Criticism. It is their own admitted position, according to their own writings.

The difficulty, therefore, that presents itself to the average man of today is this: How can these critics still claim to believe in the Bible as the Christian Church has ever believed it?

A DISCREDITED BIBLE.

There can be no doubt that Christ and His Apostles accepted the whole of the Old Testament as inspired in every portion of every part; from the first chapter of Genesis to the last chapter of Malachi, all was implicitly believed to be the very Word of God Himself. And ever since their day the view of the Universal Christian Church has been that the Bible is the Word of God; as the twentieth article of the Anglican Church terms it, it is God's Word written. The Bible as a whole is inspired. "All that is written is God-inspired." That is, the Bible does not merely *contain* the Word of God; it *is* the Word of God. It contains a revelation. "All is not revealed, but all is inspired." This is the conservative and, up to the present day, the almost universal view of the question. There are, it is well known, many theories of inspiration. But whatever view or theory of inspiration men may hold, plenary, verbal, dynamical, mechanical, superintendent, or governmental, they refer either to the inspiration of the men who wrote, or to the inspiration of what is written. In one word, they imply throughout the work of God the Holy Ghost, and are bound up with the concomitant ideas of authority, veracity, reliability, and truth divine. (The two strongest works on the subject from this standpoint are by Gaussen and Lee. Gaussen on the Theopneustia is published in an American edition by Hitchcock & Walden, of

Cincinnati; and Lee on the Inspiration of Holy Scripture is published by Rivingtons. Bishop Wordsworth, on the "Inspiration of the Bible," is also very scholarly and strong. Rivingtons, 1875.)

The Bible can no longer, according to the critics, be viewed in this light. It is not the Word in the old sense of that term. It is not the Word of God in the sense that all of it is given by the inspiration of God. It simply *contains* the Word of God. In many of its parts it is just as uncertain as any other human book. It is not even reliable history. Its records of what it does narrate as ordinary history are full of falsifications and blunders. The origin of Deuteronomy, e. g., was "a consciously refined falsification." (See Möller, page 207.)

THE REAL DIFFICULTY.

But do they still claim to believe that the Bible is inspired? Yes. That is, in a measure. As Dr. Driver says in his preface, "Criticism in the hands of Christian scholars does not banish or destroy the inspiration of the Old Testament; it pre-supposes it." That is perfectly true. Criticism in the hands of Christian scholars is safe. But the preponderating scholarship in Old Testament criticism has admittedly *not* been in the hands of men who could be described as Christian scholars. It has been in the hands of men who disavow belief in God and Jesus Christ Whom He sent. Criticism in the hands of Horne and Hengstenberg does not banish or destroy the inspiration of the Old Testament. But, in the hands of Spinoza, and Graf, and Wellhausen, and Kuenen, inspiration is neither pre-supposed nor possible. Dr. Briggs and Dr. Smith may avow earnest avowals of belief in the Divine character of the Bible, and Dr. Driver may assert that critical conclusions do not touch either the authority or the inspiration of the Scriptures of the Old Testament, but from first to last, they treat God's Word with an indifference almost

equal to that of the Germans. They certainly handle the Old Testament as if it were ordinary literature. And in all their theories they seem like plastic wax in the hands of the rationalistic moulders. But they still claim to believe in Biblical inspiration.

A REVOLUTIONARY THEORY.

Their theory of inspiration must be, then, a very different one from that held by the average Christian.

In the Bampton Lectures for 1903, Professor Sanday of Oxford, as the exponent of the later and more conservative school of Higher Criticism, came out with a theory which he termed the inductive theory. It is not easy to describe what is fully meant by this, but it appears to mean the presence of what they call "a divine element" in certain parts of the Bible. What that really is he does not accurately declare. The language always vapours off into the vague and indefinite, whenever he speaks of it. In what books it is he does not say. "It is present in different books and parts of books in different degrees." "In some the Divine element is at the maximum; in others at the minimum." He is not always sure. He is sure it is not in Esther, in Ecclesiastes, in Daniel. If it is in the historical books, it is there as conveying a religious lesson rather than as a guarantee of historic veracity, rather as interpreting than as narrating. At the same time, if the histories as far as textual construction was concerned were "natural processes carried out naturally," it is difficult to see where the Divine or supernatural element comes in. It is an inspiration which seems to have been devised as a hypothesis of compromise. In fact, it is a tenuous, equivocal, and indeterminate something, the amount of which is as indefinite as its quality. (Sanday, pages 100-398; cf. Driver, Preface, ix.)

But its most serious feature is this: It is a theory of inspiration that completely overturns the old-fashioned ideas of the Bible and its unquestioned standard of authority and

truth. For whatever this so-called Divine element is, it appears to be quite consistent with defective argument, incorrect interpretation, if not what the average man would call forgery or falsification.

It is, in fact, revolutionary. To accept it the Christian will have to completely readjust his ideas of honor and honesty, of falsehood and misrepresentation. Men used to think that forgery was a crime, and falsification a sin. Pusey, in his great work on Daniel, said that "to write a book under the name of another and to give it out to be his is in any case a forgery, dishonest in itself and destructive of all trustworthiness." (Pusey, *Lectures on Daniel*, page 1.) But according to the Higher Critical position, all sorts of pseudonymous material, and not a little of it believed to be true by the Lord Jesus Christ Himself, is to be found in the Bible, and no antecedent objection ought to be taken to it.

Men used to think that inaccuracy would affect reliability and that proven inconsistencies would imperil credibility. But now it appears that there may not only be mistakes and errors on the part of copyists, but forgeries, intentional omissions, and misinterpretations on the part of authors, and yet, marvelous to say, faith is not to be destroyed, but to be placed on a firmer foundation. (Sanday, page 122.) They have, according to Briggs, enthroned the Bible in a higher position than ever before. (Briggs, "The Bible, Church and Reason," page 149.) Sanday admits that there is an element in the Pentateuch derived from Moses himself. An element! But he adds, "However much we may believe that there is a genuine Mosaic foundation in the Pentateuch, it is difficult to lay the finger upon it, and to say with confidence, here Moses himself is speaking." "The strictly Mosaic element in the Pentateuch must be indeterminate." "We ought not, perhaps, to use them (the visions of Ex. 3 and 33) without reserve for Moses himself" (pages 172-174-176). The ordi-

nary Christian, however, will say: Surely if we deny the Mosaic authorship and the unity of the Pentateuch we must undermine its credibility. The Pentateuch claims to be Mosaic. It was the universal tradition of the Jews. It is expressly stated in nearly all the subsequent books of the Old Testament. The Lord Jesus said so most explicitly. (John 5:46-47.)

IF NOT MOSES, WHO?

For this thought must surely follow to the thoughtful man: If Moses did not write the Books of Moses, who did?

If there were three or four, or six, or nine authorized original writers, why not fourteen, or sixteen, or nineteen? And then another and more serious thought must follow that. Who were these original writers, and who originated them? If there were manifest evidences of alterations, manipulations, inconsistencies and omissions by an indeterminate number of unknown and unknowable and undateable redactors, then the question arises, who were these redactors, and how far had they authority to redact, and who gave them this authority? If the redactor was the writer, was he an inspired writer, and if he was inspired, what was the degree of his inspiration; was it partial, plenary, inductive or indeterminate? This is a question of questions: What is the guarantee of the inspiration of the redactor, and who is its guarantor? Moses we know, and Samuel we know, and Daniel we know, but ye anonymous and pseudonymous, who are ye? The Pentateuch, with Mosaic authorship, as Scriptural, divinely accredited, is upheld by Catholic tradition and scholarship, and appeals to reason. But a mutilated cento or scrap-book of anonymous compilations, with its pre- and post-exilic redactors and redactions, is confusion worse confounded.

At least that is the way it appears to the average Christian. He may not be an expert in philosophy or theology, but his common sense must surely be allowed its rights. And

that is the way it appears, too, to such an illustrious scholar and critic as Dr. Emil Reich. (Contemporary Review, April, 1905, page 515.)

It is not possible then to accept the Kuenen-Wellhausen theory of the structure of the Old Testament and the Sanday-Driver theory of its inspiration without undermining faith in the Bible as the Word of God. For the Bible is either the Word of God, or it is not. The children of Israel were the children of the Only Living and True God, or they were not. If their Jehovah was a mere tribal deity, and their religion a human evolution; if their sacred literature was natural with mythical and pseudonymous admixtures; then the Bible is dethroned from its throne as the exclusive, authoritative, Divinely inspired Word of God. It simply ranks as one of the sacred books of the ancients with similar claims of inspiration and revelation. Its inspiration is an indeterminate quantity and any man has a right to subject it to the judgment of his own critical insight, and to receive just as much of it as inspired as he or some other person believes to be inspired. When the contents have passed through the sieve of his judgment the inspired residuum may be large, or the inspired residuum may be small. If he is a conservative critic it may be fairly large, a maximum; if he is a more advanced critic it may be fairly small, a minimum. It is simply the ancient literature of a religious people containing somewhere the Word of God; "a revelation of no one knows what, made no one knows how, and lying no one knows where, except that it is to be somewhere between Genesis and Revelation, but probably to the exclusion of both." (Pusey, Daniel, xxviii.)

NO FINAL AUTHORITY.

Another serious consequence of the Higher Critical movement is that it threatens the Christian system of doctrine and the whole fabric of systematic theology. For up to the present time any text from any part of the Bible was accepted as

a proof-text for the establishment of any truth of Christian teaching, and a statement from the Bible was considered an end of controversy. The doctrinal systems of the Anglican, the Presbyterian, the Methodist and other Churches are all based upon the view that the Bible contains the truth, the whole truth, and nothing but the truth. (See 39 Articles Church of England, vi, ix, xx, etc.) They accept as an axiom that the Old and New Testaments in part, and as a whole, have been given and sealed by God the Father, God the Son, and God the Holy Ghost. All the doctrines of the Church of Christ, from the greatest to the least, are based on this. All the proofs of the doctrines are based also on this. No text was questioned; no book was doubted; all Scripture was received by the great builders of our theological systems with that unassailable belief in the inspiration of its texts, which was the position of Christ and His apostles.

But now the Higher Critics think they have changed all that.

They claim that the science of criticism has dispossessed the science of systematic theology. Canon Henson tells us that the day has gone by for proof-texts and harmonies. It is not enough now for a theologian to turn to a book in the Bible, and bring out a text in order to establish a doctrine. It might be in a book, or in a portion of the Book that the German critics have proved to be a forgery, or an anachronism. It might be in Deuteronomy, or in Jonah, or in Daniel, and in that case, of course, it would be out of the question to accept it. The Christian system, therefore, will have to be re-adjusted if not revolutionized, every text and chapter and book will have to be inspected and analyzed in the light of its date, and origin, and circumstances, and authorship, and so on, and only after it has passed the examining board of the modern Franco-Dutch-German criticism will it be allowed to stand as a proof-text for the establishment of any Christian doctrine.

But the most serious consequence of this theory of the structure and inspiration of the Old Testament is that it overturns the juridic authority of our Lord Jesus Christ.

WHAT OF CHRIST'S AUTHORITY?

The attitude of Christ to the Old Testament Scriptures must determine ours. He is God. He is truth. His is the final voice. He is the Supreme Judge. There is no appeal from that court. Christ Jesus the Lord believed and affirmed the historic veracity of the whole of the Old Testament writings implicitly (Luke 24:44). And the Canon, or collection of Books of the Old Testament, was precisely the same in Christ's time as it is today. And further. Christ Jesus our Lord believed and emphatically affirmed the Mosaic authorship of the Pentateuch (Matt. 5:17-18; Mark 12:26-36; Luke 16:31; John 5:46-47). That is true, the critics say. But, then, neither Christ nor His Apostles were critical scholars! Perhaps not in the twentieth century sense of the term. But, as a German scholar said, if they were not *critici doctores*, they were *doctores veritatis* who did not come into the world to fortify popular errors by their authority. But then they say, Christ's knowledge as man was limited. He grew in knowledge (Luke 2:52). Surely that implies His ignorance. And if His ignorance, why not His ignorance with regard to the science of historical criticism? (Gore, *Lux Mundi*, page 360; Briggs, *H. C. of Hexateuch*, page 28.) Or even if He did know more than His age, He probably spoke as He did in accommodation with the ideas of His contemporaries! (Briggs, page 29.)

In fact, what they mean is practically that Jesus did know perfectly well that Moses did not write the Pentateuch, but allowed His disciples to believe that Moses did, and taught His disciples that Moses did, simply because He did not want to upset their simple faith in the whole of the Old Testament as the actual and authoritative and Divinely revealed Word

of God. (See Driver, page 12.) Or else, that Jesus imagined, like any other Jew of His day, that Moses wrote the books that bear his name, and believed, with the childlike Jewish belief of His day, the literal inspiration, Divine authority and historic veracity of the Old Testament, and yet was completely mistaken, ignorant of the simplest facts, and wholly in error. In other words, He could not tell a forgery from an original, or a pious fiction from a genuine document. (The analogy of Jesus speaking of the sun rising as an instance of the theory of accommodation is a very different thing.)

This, then, is their position: Christ knew the views He taught were false, and yet taught them as truth. Or else, Christ didn't know they were false and believed them to be true when they were not true. In either case the Blessed One is dethroned as True God and True Man. If He did not know the books to be spurious when they were spurious and the fables and myths to be mythical and fabulous; if He accepted legendary tales as trustworthy facts, then He was not and is not omniscient. He was not only intellectually fallible, He was morally fallible; for He was not true enough "to miss the ring of truth" in Deuteronomy and Daniel.

And further. If Jesus did know certain of the books to be lacking in genuineness, if not spurious and pseudonymous; if He did know the stories of the Fall and Lot and Abraham and Jonah and Daniel to be allegorical and imaginary, if not unverifiable and mythical, then He was neither trustworthy nor good. "If it were not so, I would have told you." We feel, those of us who love and trust Him, that if these stories were not true, if these books were a mass of historical untruths, if Abraham was an eponymous hero, if Joseph was an astral myth, that He would have told us so. It is a matter that concerned His honor as a Teacher as well as His knowledge as our God. As Canon Liddon has conclusively pointed out, if our Lord was unreliable in these historic and

documentary matters of inferior value, how can He be followed as the teacher of doctrinal truth and the revealer of God? (John 3:12.) (Liddon, *Divinity of Our Lord*, pages 475-480.)

AFTER THE KENOSIS.

Men say in this connection that part of the humiliation of Christ was His being touched with the infirmities of our human ignorance and fallibilities. They dwell upon the so-called doctrine of the Kenosis, or the emptying, as explaining satisfactorily His limitations. But Christ spoke of the Old Testament Scriptures after His resurrection. He affirmed after His glorious resurrection that "all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning Me" (Luke 24:44). This was not a statement made during the time of the Kenosis, when Christ was a mere boy, or a youth, or a mere Jew after the flesh (1 Cor. 13:11). It is the statement of Him Who has been declared the Son of God with power. It is the Voice that is final and overwhelming. The limitations of the Kenosis are all abandoned now, and yet the Risen Lord not only does not give a shadow of a hint that any statement in the Old Testament is inaccurate or that any portion thereof needed revision or correction, not only most solemnly declared that those books which we receive as the product of Moses were indeed the books of Moses, but authorized with His Divine imprimatur the whole of the Old Testament Scriptures from beginning to end.

There are, however, two or three questions that must be raised, as they will have to be faced by every student of present day problems. The first is this: Is not refusal of the higher critical conclusions mere opposition to light and progress and the position of ignorant alarmists and obscurantists?

NOT OBSCURANTISTS.

It is very necessary to have our minds made perfectly clear on this point, and to remove not a little dust of misunderstanding.

The desire to receive all the light that the most fearless search for truth by the highest scholarship can yield is the desire of every true believer in the Bible. No really healthy Christian mind can advocate obscurantism. The obscurant who opposes the investigation of scholarship, and would throttle the investigators, has not the spirit of Christ. In heart and attitude he is a Mediævalist. To use Bushnell's famous apologue, he would try to stop the dawning of the day by wringing the neck of the crowing cock. No one wants to put the Bible in a glass case. But it is the duty of every Christian who belongs to the noble army of truth-lovers to test all things and to hold fast that which is good. He also has rights even though he is, technically speaking, unlearned, and to accept any view that contradicts his spiritual judgment simply because it is that of a so-called scholar, is to abdicate his franchise as a Christian and his birthright as a man. (See that excellent little work by Professor Kennedy, "Old Testament Criticism and the Rights of the Unlearned," F. H. Revell.) And in his right of private judgment he is aware that while the privilege of investigation is conceded to all, the conclusions of an avowedly prejudiced scholarship must be subjected to a peculiarly searching analysis. The most ordinary Bible reader is learned enough to know that the investigation of the Book that claims to be supernatural by those who are avowed enemies of all that is supernatural, and the study of subjects that can be understood only by men of humble and contrite heart by men who are admittedly irreverent in spirit, must certainly be received with caution. (See Parker's striking work, "None Like It," F. H. Revell, and his last address.)

THE SCHOLARSHIP ARGUMENT.

The second question is also serious: Are we not bound to receive these views when they are advanced, not by rationalists, but by Christians, and not by ordinary Christians, but by men of superior and unchallengeable scholarship?

There is a widespread idea among younger men that the so-called Higher Critics must be followed because their scholarship settles the questions. This is a great mistake. No expert scholarship can settle questions that require a humble heart, a believing mind and a reverent spirit, as well as a knowledge of Hebrew and philology; and no scholarship can be relied upon as expert which is manifestly characterized by a biased judgment, a curious lack of knowledge of human nature, and a still more curious deference to the views of men with a prejudice against the supernatural. No one can read such a suggestive and sometimes even such an inspiring writer as George Adam Smith without a feeling of sorrow that he has allowed this German bias of mind to lead him into such an assumption of infallibility in many of his positions and statements. It is the same with Driver. With a kind of *sic volo sic jubeo* airy ease he introduces assertions and propositions that would really require chapter after chapter, if not even volume after volume, to substantiate. On page after page his "must be," and "could not possibly be," and "could certainly not," extort from the average reader the natural exclamation: "But why?" "Why not?" "Wherefore?" "On what grounds?" "For what reason?" "Where are the proofs?" But of proofs or reason there is not a trace. The reader must be content with the writer's assertions. It reminds one, in fact, of the "we may well suppose," and "perhaps" of the Darwinian who offers as the sole proof of the origination of a different species his random supposition! ("Modern Ideas of Evolution," Dawson, pages 53-55.)

A GREAT MISTAKE.

There is a widespread idea also among the younger students that because Graf and Wellhausen and Driver and Cheyne are experts in Hebrew that, therefore, their deductions as experts in language must be received. This, too, is a mistake. There is no such difference in the Hebrew of the so-called original sources of the Hexateuch as some suppose. The argument from language, says Professor Bissell ("Introduction to Genesis in Colors," page vii), requires extreme care for obvious reasons. There is no visible cleavage line among the supposed sources. Any man of ordinary intelligence can see at once the vast difference between the English of Tennyson and Shakespeare, and Chaucer and Sir John de Mandeville. But no scholar in the world ever has or ever will be able to tell the dates of each and every book in the Bible by the style of the Hebrew. (See Sayce, "Early History of the Hebrews," page 109.) The unchanging Orient knows nothing of the swift lingual variations of the Occident. Pusey, with his masterly scholarship, has shown how even the Book of Daniel, from the standpoint of philology, cannot possibly be a product of the time of the Maccabees. ("On Daniel," pages 23-59.) The late Professor of Hebrew in the University of Toronto, Professor Hirschfelder, in his very learned work on Genesis, says: "We would search in vain for any peculiarity either in the language or the sense that would indicate a two-fold authorship." As far as the language of the original goes, "the most fastidious critic could not possibly detect the slightest peculiarity that would indicate it to be derived from two sources" (page 72). Dr. Emil Reich also, in his "Bankruptcy of the Higher Criticism," in the *Contemporary Review*, April, 1905, says the same thing.

NOT ALL ON ONE SIDE.

A third objection remains, a most serious one. It is that all the scholarship is on one side. The old-fashioned conserva-

tive views are no longer maintained by men with pretension to scholarship. The only people who oppose the Higher Critical views are the ignorant, the prejudiced, and the illiterate. (Briggs' "Bible, Church and Reason," pages 240-247.)

This, too, is a matter that needs a little clearing up. In the first place it is **not** fair to assert that the upholders of what are called the old-fashioned or traditional views of the Bible are opposed to the pursuit of scientific Biblical investigation. It is equally unfair to imagine that their opposition to the views of the Continental school is based upon ignorance and prejudice.

What the Conservative school oppose is not Biblical criticism, but Biblical criticism by rationalists. They do not oppose the conclusions of Wellhausen and Kuenen because they are experts and scholars; they oppose them because the Biblical criticism of rationalists and unbelievers can be neither expert nor scientific. A criticism that is characterized by the most arbitrary conclusions from the most spurious assumptions has no right to the word scientific. And further. Their adhesion to the traditional views is not only conscientious but intelligent. They believe that the old-fashioned views are as scholarly as they are Scriptural. It is the fashion in some quarters to cite the imposing list of scholars on the side of the German school, and to sneeringly assert that there is not a scholar to stand up for the old views of the Bible.

This is not the case. Hengstenberg of Basle and Berlin, was as profound a scholar as Eichhorn, Vater or De Wette; and Keil or Kurtz, and Zahn and Rupprecht were competent to compete with Reuss and Kuenen. Wilhelm Möller, who confesses that he was once "immovably convinced of the irrefutable correctness of the Graf-Wellhausen hypothesis," has revised his former radical conclusions on the ground of reason and deeper research as a Higher Critic; and Professor Winckler, who has of late overturned the assured and settled results of the Higher Critics from the foundations, is,

according to Orr, the leading Orientalist in Germany, and a man of enormous learning.

Sayce, the Professor of Assyriology at Oxford, has a right to rank as an expert and scholar with Cheyne, the Oriel Professor of Scripture Interpretation. Margoliouth, the Laudian Professor of Arabic at Oxford, as far as learning is concerned, is in the same rank with Driver, the Regius Professor of Hebrew, and the conclusion of this great scholar with regard to one of the widely vaunted theories of the radical school, is almost amusing in its terseness.

"Is there then nothing in the splitting theories," he says in summarizing a long line of defense of the unity of the book of Isaiah; "is there then nothing in the splitting theories? To my mind, *nothing at all!*" ("Lines of Defense," page 136.)

Green and Bissell are as able, if not abler, scholars than Robertson Smith and Professor Briggs, and both of these men, as a result of the widest and deepest research, have come to the conclusion that the theories of the Germans are unscientific, unhistorical, and unscholarly. The last words of Professor Green in his very able work on the "Higher Criticism of the Pentateuch" are most suggestive. "Would it not be wiser for them to revise their own ill-judged alliance with the enemies of evangelical truth, and inquire whether Christ's view of the Old Testament may not, after all, be the true view?"

Yes. That, after all, is the great and final question. We trust we are not ignorant. We feel sure we are not malignant. We desire to treat no man unfairly, or set down aught in malice.

But we desire to stand with Christ and His Church. If we have any prejudice, we would rather be prejudiced against rationalism. If we have any bias, it must be against a teaching which unsteadies heart and unsettles faith. Even at the expense of being thought behind the times, we prefer to

stand with our Lord and Saviour Jesus Christ in receiving the Scriptures as the Word of God, without objection and without a doubt. A little learning, and a little listening to rationalistic theorizers and sympathizers may incline us to uncertainty; but deeper study and deeper research will incline us as it inclined Hengstenberg and Möller, to the profoundest conviction of the authority and authenticity of the Holy Scriptures, and to cry, "Thy word is very pure; therefore, Thy servant loveth it."

APPENDIX.

It may not be out of place to add here a small list of reading matter that will help the reader who wants to strengthen his position as a simple believer in the Bible. As I said before, a large list would be altogether too cumbersome. I would only put down those that I have personally found most valuable and suggestive. If one can afford only one or two, I would suggest Green and Kennedy; or Munhall and Parker; or Saphir and Anderson; or Orr and Urquhart.

The most massive and scholarly are Horne's Introduction, and Pusey on Daniel, but they are deep, heavy and suitable only for the more cultured and trained readers.

GREEN. "The Higher Criticism of the Pentateuch." (Scribner's.)

GREEN. "General Introduction to the Old Testament," in two volumes; the Text and the Canon. (Scribner's.)

GREEN. "Unity of Genesis." (Scribner's.)

The foregoing are very good. Green was a great scholar, the Princeton Professor of Oriental and Old Testament Literature, a man who deeply loved the Bible and the Lord Jesus. He is perhaps the strongest of the scholarly opponents of the rationalistic Higher Critics.

- ORR. "The Bible under Trial." (Armstrong & Son, New York.)
- ORR. "The Problem of the Old Testament." (Nesbit & Co.)
Dr. Orr is one of the ablest and most scholarly writers in the English-speaking world today.
- BISSELL. "The Pentateuch. Its Origin and Structure." (Scribner's.)
- BISSELL. "Introduction to Genesis." Printed in colors.
Bissell is a careful scholar, and writes from the conservative side. Able, but not so firm as Green.
- MUNHALL. "The Highest Critic vs. the Higher Critics." (Revell.)
By an evangelist, and therefore from the earnest rather than the expert standpoint. More to the level of the average reader than Green or Bissell.
- MÖLLER. "Are the Critics Right?" (Revell.)
By a former follower of Graf-Wellhausen and most interesting to the scholarly. Hardly suitable for the average reader, as it assumes familiarity with the technicalities of the German critical school.
- MARGOLIOUTH. "Lines of Defence of the Biblical Revelation." (Hodder & Stoughton.) Academic and technical; intensely interesting. His reasoning is not equally powerful throughout, however.
- ANDERSON. "The Bible and Modern Criticism." (Revell.)
The work of a layman, vigorous and earnest. He gives no uncertain sound.
- PARKER. "None Like It." A plea for the old sword. (Revell.)
Vigorous and slashing, too, but grand in the eloquence of its pleadings. Every minister should read it. Brimming with sanctified common sense.
- SAYCE. "The Early History of the Hebrews." (Livington's.)
The chapter on the composition of the Pentateuch is very strong.
- WALLER. "Moses and the Prophets." (Nisbet.)
A vigorous and unanswerable criticism of Driver's treatment of the Pentateuch.
- KENNEDY. "Old Testament Criticism and the Rights of the Unlearned." (Revell.)
A small and cheap book, but well worth study.
- SHERATON. "The Higher Criticism." (The Tract Society, Toronto.)
A most valuable little work. Thoroughly up-to-date.

The following works also, although they are not exactly along the line of the Higher Criticism, are most valuable and suggestive:

- SAPHIR. "Christ and the Scriptures." (Revell.)
A little book, but a multum in parvo. To my mind for its size the best thing ever written on the subject.
- SAPHIR. "The Divine Unity of Scripture." (Revell.)
A great book. Full of well cooked meat. Most scholarly, deeply spiritual, always suggestive.
- PIERSON. "Many Infallible Proofs." (Revell.)
Earnest, full, illustrative; most helpful.
- URQUHART. "The Inspiration and Accuracy of the Holy Scriptures." (Marshall Bros.)
Excellent and scholarly.
- GIBSON. "The Ages before Moses." (Oliphant's, Edinburgh.)
A most valuable and suggestive work. Especially useful to young ministers.
- GIBSON. "The Mosaic Era." (Randolph, New York.)
Spiritual and suggestive also.

A scholarly friend suggests also the following:

Rev. Thos. Whitelaw, M. A., D. D., LL. D., on "The Old Testament Problem."

James W. Thurtell, LL. D., D. D., on "Old Testament Problems."

C. H. Rouse, M. A., LL. B., D. D., on "Old Testament Criticism in New Testament Light."

Rev. Hugh M'Intosh, M. A., on "Is Christ Infallible and The Bible True?"

CHAPTER VII.

A PERSONAL TESTIMONY.

BY HOWARD A. KELLY, M. D.

(To those who have believed that faith in the Bible and the God of the Bible does not harmonize with the modern scientific spirit the following testimony from a distinguished physician and surgeon should be of great value.

The Editor of Appleton's Magazine says of Dr. Kelly :

"Dr. Howard Kelly, of Baltimore, holds a position almost unique in his profession. With academic, professional, and honorary degrees from the Universities of Pennsylvania, Washington and Lee, Aberdeen, and Edinburgh, his rank as a scholar is clearly recognized. For some twenty years Professor of obstetrics and gynecology at Johns Hopkins University, his place as a worker and teacher in the applied science of his profession has been beyond question the highest in America and Europe. At least a dozen learned societies in England, Scotland, Ireland, Italy, Germany, Austria, France and the United States have welcomed him to membership as a master in his specialty in surgery. Finally, his published works have caused him to be reckoned the most eminent of all authorities in his own field.")

I have, within the past twenty years of my life, come out of uncertainty and doubt into a faith which is an absolute dominating conviction of the truth and about which I have not a shadow of doubt. I have been intimately associated with eminent scientific workers; have heard them discuss the profoundest questions; have myself engaged in scientific work, and so know the value of such opinions. I was once profoundly disturbed in the traditional faith in which I have been brought up—that of a Protestant Episcopalian—by inroads which were made upon the book of Genesis by the higher critics. I could not then gainsay them, not knowing Hebrew

nor archæology well, and to me, as to many, to pull out one great prop was to make the whole foundation uncertain.

So I floundered on for some years trying, as some of my higher critical friends are trying today, to continue to use the Bible as the Word of God and at the same time holding it of composite authorship, a curious and disastrous piece of mental gymnastics—a bridge over the chasm separating an older Bible-loving generation from a newer Bible-emancipated race. I saw in the book a great light and glow of heat, yet shivered out in the cold.

One day it occurred to me to see what the book had to say about itself. As a short, but perhaps not the best method, I took a concordance and looked out "Word," when I found that the Bible claimed from one end to the other to be the authoritative Word of God to man. I then tried the natural plan of taking it as my text-book of religion, as I would use a text-book in any science, testing it by submitting to its conditions. I found that Christ Himself invites men (John 7:17) to do this.

I now believe the Bible to be the inspired Word of God, inspired in a sense utterly different from that of any merely human book.

I believe Jesus Christ to be the Son of God, without human father, conceived by the Holy Ghost, born of the Virgin Mary. That all men without exception are by nature sinners, alienated from God, and when thus utterly lost in sin the Son of God Himself came down to earth, and by shedding His blood upon the cross paid the infinite penalty of the guilt of the whole world. I believe he who thus receives Jesus Christ as his Saviour is born again spiritually as definitely as in his first birth, and, so born spiritually, has new privileges, appetites and affections; that he is one body with Christ the Head and will live with Him forever. I believe no man can save himself by good works, or what is commonly known as a

“moral life,” such works being but the necessary fruits and evidence of the faith within.

Satan I believe to be the cause of man's fall and sin, and his rebellion against God as rightful governor. Satan is the Prince of all the kingdoms of this world, yet will in the end be cast into the pit and made harmless. Christ will come again in glory to earth to reign even as He went away from the earth, and I look for His return day by day.

I believe the Bible to be God's Word, because, as I use it day by day as spiritual food, I discover in my own life as well as in the lives of those who likewise use it a transformation correcting evil tendencies, purifying affections, giving pure desires, and teaching that concerning the righteousness of God which those who do not so use it can know nothing of. It is as really food for the spirit as bread is for the body.

Perhaps one of my strongest reasons for believing the Bible is that it reveals to me, as no other book in the world could do, that which appeals to me as a physician, a diagnosis of my spiritual condition. It shows me clearly what I am by nature—one lost in sin and alienated from the life that is in God. I find in it a consistent and wonderful revelation, from Genesis to Revelation, of the character of God, a God far removed from any of my natural imaginings.

It also reveals a tenderness and nearness of God in Christ which satisfies the heart's longings, and shows me that the infinite God, Creator of the world, took our very nature upon Him that He might in infinite love be one with His people to redeem them. I believe in it because it reveals a religion adapted to all classes and races, and it is intellectual suicide knowing it not to believe it.

What it means to me is as intimate and difficult a question to answer as to be required to give reasons for love of father and mother, wife and children. But this reasonable faith gives me a different relation to family and friends; greater tender-

ness to these and deeper interest in all men. It takes away the fear of death and creates a bond with those gone before. It shows me God as a Father who perfectly understands, who can give control of appetites and affections, and rouse one to fight with self instead of being self-contented.

And if faith so reveals God to me I go without question, wherever He may lead me. I can put His assertions and commands above every seeming probability in life, dismissing cherished convictions and looking upon the wisdom and ratiocinations of men as folly if opposed to Him. I place no limits to faith when once vested in God, the sum of all wisdom and knowledge, and can trust Him though I should have to stand alone before the world in declaring Him to be true.

PUBLISHER'S NOTICE

As already stated in the Foreword (page 4), the present book is the first in a series of volumes to be sent to those throughout the English speaking world whose time is wholly or largely employed in active Christian work. No expense will attach to its receipt on the part of those to whom it is sent.

It is possible that the addresses of some who are engaged in the various lines of work indicated in the Foreword have been overlooked. And if so, as soon as our attention is called to the matter with the full address accompanying and line of Christian work in which the person is engaged, we will gladly place such address on the list for future issues.

Any change of address should be promptly reported in order that there may be no delay in receiving succeeding volumes. **Write plainly** both old and new address **in full**.

TESTIMONY PUBLISHING COMPANY,
808 La Salle Ave., Chicago, Ill., U. S. A.



The Fundamentals

A Testimony

Volume II

Compliments of
Two Christian Laymen

“To the Law and to the Testimony”

Isaiah 8:20

The Fundamentals

A Testimony to the Truth

Volume II

Compliments of
Two Christian Laymen

TESTIMONY PUBLISHING COMPANY
(Not Inc.)

808 La Salle Ave., Chicago, Ill., U. S. A.

FOREWORD

This book is the second of a series which will be published and sent to every pastor, evangelist, missionary, theological professor, theological student, Sunday school superintendent, Y. M. C. A. and Y. W. C. A. secretary in the English speaking world, so far as the addresses of all these can be obtained.

Two intelligent, consecrated Christian laymen bear the expense, because they believe that the time has come when a new statement of the fundamentals of Christianity should be made.

Their earnest desire is that you will carefully read it and pass its truth on to others.

(See Publishers' Notice, Page 127.)

CONTENTS

CHAPTER	PAGE
I. THE TESTIMONY OF THE MONUMENTS TO THE TRUTH OF THE SCRIPTURES.....	7
By Prof. George Frederick Wright, D. D., LL. D., Oberlin College.	
II. THE RECENT TESTIMONY OF ARCHAEOLOGY TO THE SCRIPTURES.....	29
By M. G. Kyle, D. D., LL. D., Egyptologist. Professor of Biblical Archaeology, Xenia Theological Seminary. Consulting Editor of the Records of the Past, Washington, D. C.	
III. FALLACIES OF THE HIGHER CRITICISM.....	48
By Franklin Johnson, D. D., LL. D.	
IV. CHRIST AND CRITICISM.....	69
By Sir Robert Anderson, K. C. B., LL. D. Author of "The Bible and Modern Criticism," Etc., Etc., London, England.	
V. MODERN PHILOSOPHY.....	85
By Philip Mauro, Counsellor-At-Law, New York City.	
VI. JUSTIFICATION By FAITH.....	106
By H. C. G. Moule, D. D., Bishop of Durham, England.	
VII. TRIBUTES TO CHRIST AND THE BIBLE BY BRAINY MEN NOT KNOWN AS ACTIVE CHRISTIANS...	120

THE FUNDAMENTALS

VOLUME II.

CHAPTER I.

THE TESTIMONY OF THE MONUMENTS TO THE TRUTH OF THE SCRIPTURES.

BY PROF. GEORGE FREDERICK WRIGHT, D. D., LL. D.,
OBERLIN COLLEGE.

All history is fragmentary. Each particular fact is the center of an infinite complex of circumstances. No man has intelligence enough to insert a supposititious fact into circumstances not belonging to it and make it exactly fit. This only infinite intelligence could do. A successful forgery, therefore, is impossible if only we have a sufficient number of the original circumstances with which to compare it. It is this principle which gives such importance to the cross-examination of witnesses. If the witness is truthful, the more he is questioned the more perfectly will his testimony be seen to accord with the framework of circumstances into which it is fitted. If false, the more will his falsehood become apparent.

Remarkable opportunities for cross-examining the Old Testament Scriptures have been afforded by the recent uncovering of long-buried monuments in Bible lands and by deciphering the inscriptions upon them. It is the object of this essay to give the results of a sufficient portion of this cross-examination to afford a reasonable test of the competence and honesty of the historians of the Old Testament, and of the faithfulness with which their record has been transmitted to us. But the prescribed limits will not permit the half to be told; while room

is left for an entire essay on the discoveries of the last five years to be treated by another hand, specially competent for the task.

Passing by the monumental evidence which has removed objections to the historical statements of the New Testament, as less needing support, attention will be given first to one of the Old Testament narratives, which is nearest to us in time, and against which the harshest judgments of modern critics have been hurled. We refer to the statements in the Book of Daniel concerning the personality and fate of Belshazzar.

THE IDENTIFICATION OF BELSHAZZAR.

In the fifth chapter of Daniel Belshazzar is called the "son of Nebuchadnezzar," and is said to have been "king" of Babylon and to have been slain on the night in which the city was taken. But according to the other historians he was the son of Nabonidus, who was then king, and who is known to have been out of the city when it was captured, and to have lived some time afterwards.

Here, certainly, there is about as glaring an apparent discrepancy as could be imagined. Indeed, there would seem to be a flat contradiction between profane and sacred historians. But in 1854 Sir Henry Rawlinson found, while excavating in the ruins of Mugheir (identified as the site of the city of Ur, from which Abraham emigrated), inscriptions which stated that when Nabonidus was near the end of his reign he associated with him on the throne his eldest son, Bil-shar-uzzur, and allowed him the royal title, thus making it perfectly credible that Belshazzar should have been in Babylon, as he is said to have been in the Bible, and that he should have been called king, and that he should have perished in the city while Nabonidus survived outside. That he should have been called king while his father was still living is no more strange than that Jehoram¹ should have been appointed by his father, Jehoshaphat, king of Judah, seven years before his father's death

(see 2 Kings 1:17 and 8:16), or that Jotham should have been made king before his father, Uzziah, died of leprosy, though Uzziah is still called king in some of the references to him.

That Belshazzar should have been called son of Nebuchadnezzar is readily accounted for on the supposition that he was his grandson, and there are many things to indicate that Nabonidus married Nebuchadnezzar's daughter, while there is nothing known to the contrary. But if this theory is rejected, there is the natural supposition that in the loose use of terms of relationship common among Oriental people "son" might be applied to one who was simply a successor. In the inscriptions on the monuments of Shalmaneser II., referred to below, Jehu, the *extirpator* of the house of Omri, is called the "son of Omri."

The status of Belshazzar implied in this explanation is confirmed incidentally by the fact that Daniel is promised in verse 6 the "third" place in the kingdom, and in verse 29 is given that place, all of which implies that Belshazzar was second only.

Thus, what was formerly thought to be an insuperable objection to the historical accuracy of the Book of Daniel proves to be, in all reasonable probability, a mark of accuracy. The coincidences are all the more remarkable for being so evidently undesigned.

THE BLACK OBELISK OF SHALMANESER.

From various inscriptions in widely separated places we are now able to trace the movements of Shalmaneser II. through nearly all of his career. In B. C. 842 he crossed the Euphrates for the sixteenth time and carried his conquests to the shores of the Mediterranean. Being opposed by Hazael of Damascus, he overthrew the Syrian army, and pursued it to the royal city and shut it up there, while he devastated the territory surrounding. But while there is no mention of his fighting with the Tyrians, Sidonians, and Israelites, he is said

to have received tribute from them and "from Jehu, the son of Omri." This inscription occurs on the celebrated Black Obelisk discovered many years ago by Sir Henry Rawlinson in the ruins of Nimroud. On it are represented strings of captives with evident Jewish features, in the act of bringing their tribute to the Assyrian king. Now, though there is no mention in the sacred records of any defeat of Jehu by the Assyrians, nor of the paying of tribute by him, it is most natural that tribute should have been paid under the circumstances; for in the period subsequent to the battle of Karkar, Damascus had turned against Israel, so that Israel's most likely method of getting even with Hazael would have been to make terms with his enemy, and pay tribute, as she is said to have done, to Shalmaneser.

THE MOABITE STONE.

One of the most important discoveries, giving reality to Old Testament history, is that of the Moabite Stone, discovered at Dibon, east of the Jordan, in 1868, which was set up by King Mesha (about 850 B. C.) to signalize his deliverance from the yoke of Omri, king of Israel. The inscription is valuable, among other things, for its witness to the civilized condition of the Moabites at that time and to the close similarity of their language to that of the Hebrews. From this inscription we learn that Omri, king of Israel, was compelled by the rebellion of Mesha to resubjugate Moab; and that after doing so, he and his son occupied the cities of Moab for a period of forty years, but that, after a series of battles, it was restored to Moab in the days of Mesha. Whereupon the cities and fortresses retaken were strengthened, and the country repopulated, while the methods of warfare were similar to those practiced by Israel. On comparing this with 2 Kings 3:4-27, we find a parallel account which dovetails in with this in a most remarkable manner, though naturally the biblical narrative treats lightly of the reconquest by Mesha, simply stating

that, on account of the horror created by the idolatrous sacrifice of his eldest son upon the walls before them, the Israelites departed from the land and returned to their own country.

THE EXPEDITION OF SHISHAK.

In the fourteenth chapter of 1 Kings we have a brief account of an expedition of Shishak, king of Egypt, against Jerusalem in the fifth year of Rehoboam. To the humiliation of Judah, it is told that Shishak succeeded in taking away the treasures of the house of Jehovah and of the king's house, among them the shields of gold which Solomon had made; so that Rehoboam made shields of brass in their stead. To this simple, unadorned account there is given a wonderful air of reality as one gazes on the southern wall of the court of the temple of Amen at Karnak and beholds the great expanse of sculptures and hieroglyphics which are there inscribed to represent this campaign of Shishak. One hundred and fifty-six places are enumerated among those which were captured, the northernmost being Megiddo. Among the places are Gaza, Adullam, Beth-Horon, Aijalon, Gibeon, and Juda-Malech, in which Dr. Birch is probably correct in recognizing the sacred city of Jerusalem,—*Malech* being the word for royalty.

ISRAEL IN EGYPT.

The city of Tahpanhes, in Egypt, mentioned by Jeremiah as the place to which the refugees fled to escape from Nebuchadnezzar, was discovered in 1886 in the mound known as Tel Defenneh, in the northeastern portion of the delta, where Mr. Flinders Petrie found not only evidences of the destruction of the palace caused by Nebuchadnezzar, but apparently the very "brick work or pavement" spoken of in Jer. 43:8: "Then came the word of the Lord unto Jeremiah in Tahpanhes, saying, Take great stones in thine hand, and hide them in mortar in the brickwork, which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah," adding that

Nebuchadnezzar would "set his throne upon these stones," and "spread his royal pavilion over them."

A brick platform in partial ruins, corresponding to this description, was found by Mr. Petrie adjoining the fort "upon the northwest." In every respect the arrangement corresponded to that indicated in the Book of Jeremiah.

Farther to the north, not a great way from Tahpanhes, on the Tanitic branch of the Nile, at the modern village of San, excavations revealed the ancient Egyptian capital Tanis, which went under the earlier name of Zoan, where the Pharaoh of the oppression frequently made his headquarters. According to the Psalmist, it was in the field of "Zoan" that Moses and Aaron wrought their wonders before Pharaoh; and, according to the Book of Numbers, "Hebron" was built only seven years before Zoan. As Hebron was a place of importance before Abraham's time, it is a matter of much significance that Zoan appears to have been an ancient city which was a favorite dwelling-place of the Hyksos, or Shepherd Kings, who preceded the period of the Exodus, and were likely to be friendly to the Hebrews, thus giving greater credibility to the precise statements made in Numbers, and to the whole narrative of the reception of the patriarchs in Egypt.

The Pharaoh of the Oppression, "who knew not Joseph," is generally supposed to be Rameses II., the third king of the nineteenth dynasty, known among the Greeks as Sesostris, one of the greatest of the Egyptian monarchs. Among his most important expeditions was one directed against the tribes of Palestine and Syria, where, at the battle of Kadesh, east of the Lebanon Mountains, he encountered the Hittites. The encounter ended practically in a drawn battle, after which a treaty of peace was made. But the whole state of things revealed by this campaign and subsequent events shows that Palestine was in substantially the same condition of affairs which was found by the children of Israel when they occupied it shortly after, thus confirming the Scripture account.

This Rameses during his reign of sixty-seven years was among the greatest builders of the Egyptian monarchs. It is estimated that nearly half of the extant temples were built in his reign, among which are those at Karnak, Luxor, Abydos, Memphis, and Bubastis. The great Ramesseum at Thebes is also his work, and his name is found carved on almost every monument in Egypt. His oppression of the children of Israel was but an incident in his remarkable career. While engaged in his Asiatic campaigns he naturally made his headquarters at Bubastis, in the land of Goshen, near where the old canal and the present railroad turn off from the delta toward the Bitter Lakes and the Gulf of Suez. Here the ruins of the temple referred to are of immense extent and include the fragments of innumerable statues and monuments which bear the impress of the great oppressor. At length, also, his mummy has been identified; so that now we have a photograph of it which illustrates in all its lineaments the strong features of his character.

THE STORE CITIES OF PITHOM AND RAMESES.

But most interesting of all, in 1883, there were uncovered, a short distance east of Bubastis, the remains of vast vaults, which had evidently served as receptacles for storing grain preparatory to supplying military and other expeditions setting out for Palestine and the far East. Unwittingly, the engineers of the railroad had named the station Rameses. But from the inscriptions that were found it is seen that its original name was Pithom, and its founder was none other than Rameses II., and it proves to be the very place where it is said in the Bible that the children of Israel "built for Pharaoh store-cities, Pithom and Raamses" (Ex. 1:11), when the Egyptians "made their lives bitter with hard bondage, in mortar and in brick." It was in connection with the building of these cities that the oppression of the children of Israel reached its climax, when they were compelled (after the straw with which the brick

were held together failed) to gather for themselves stubble which should serve the purpose of straw, and finally, when even the stubble failed, to make brick without straw (Ex. 5).

Now, as these store pits at Pithom were uncovered by Mr. Petrie, they were found (unlike anything else in Egypt) to be built with *mortar*. Moreover, the lower layers were built of brick which contained straw, while the middle layers were made of brick in which stubble, instead of straw, had been used in their formation, and the upper layers were of brick made without straw. A more perfect circumstantial confirmation of the Bible account could not be imagined. Every point in the confirmation consists of unexpected discoveries. The use of mortar is elsewhere unknown in Ancient Egypt, as is the peculiar succession in the quality of the brick used in the construction of the walls.

Thus have all Egyptian explorations shown that the writer of the Pentateuch had such familiarity with the country, the civilization, and the history of Egypt as could have been obtained only by intimate, personal experience. The leaf which is here given is in its right place. It could not have been inserted except by a participant in the events, or by direct Divine revelation.

THE HITTITES.

In Joshua 1:4, the country between Lebanon and the Euphrates is called the land of the Hittites. In 2 Sam. 24:6, according to the reading of the Septuagint, the limit of Joab's conquests was that of "the Hittites of Kadesh," which is in Coele Syria, some distance north of the present Baalbeck. Solomon is also said to have imported horses from "the kings of the Hittites"; and when the Syrians were besieging Samaria, according to 2 Kings 7:6, they were alarmed from fear that the king of Israel had hired against them "the kings of the Hittites." These references imply the existence of a strong nation widely spread over the northern part of Syria and the regions beyond. At the same time frequent mention is made

of Hittite families in Palestine itself. It was of a Hittite (Gen. 23:10) that Abraham bought his burying-place at Hebron. Bathsheba, the mother of Solomon, had been the wife of Uriah the Hittite, and Esau had two Hittite wives. Hittites are also mentioned as dwelling with the Jebusites and Amorites in the mountain region of Canaan.

Until the decipherment of the inscriptions on the monuments of Egypt and Assyria, the numerous references in the Bible to this mysterious people were unconfirmed by any other historical authorities, so that many regarded the biblical statements as mythical, and an indication of the general untrustworthiness of biblical history. A prominent English biblical critic declared not many years ago that an alliance between Egypt and the Hittites was as improbable as would be one at the present time between England and the Choctaws. But, alas for the over-confident critic, recent investigations have shown, not only that such an alliance was natural, but that it actually occurred.

From the monuments of Egypt we learn that Thothmes III. of the eighteenth dynasty, in 1470 B. C., marched to the banks of the Euphrates and received tribute from "the Greater Hittites" to the amount of 3,200 pounds of silver and a "great piece of crystal." Seven years later tribute was again sent from "the king of the Greater Hittite land." Later, Amenophis III. and IV. are said, in the Tel el-Amarna tablets, to have been constantly called upon to aid in repelling the attacks of the Hittite king, who came down from the north and intrigued with the disaffected Canaanitish tribes in Palestine; while in B. C. 1343, Rameses the Great attempted to capture the Hittite capital at Kadesh, but was unsuccessful, and came near losing his life in the attempt, extricating himself from an ambuscade only by most heroic deeds of valor. Four years later a treaty of peace was signed between the Hittites and the Egyptians, and a daughter of the Hittite king was given in marriage to Rameses.

The Assyrian monuments also bear abundant testimony to the prominence of the Hittites north and west of the Euphrates, of which the most prominent state was that with its capital at Carchemish, in the time of Tiglath-pileser I., about 1100 B. C. In 854 B. C. Shalmaneser II. included the kings of Israel, of Ammon, and of the Arabs, among the "Hittite" princes whom he had subdued, thus bearing most emphatic testimony to the prominence which they assumed in his estimation.

The cuneiform inscriptions of Armenia also speak of numerous wars with the Hittites, and describe "the land of the Hittites" as extending far westward from the banks of the Euphrates.

Hittite sculptures and inscriptions are now traced in abundance from Kadesh, in Coele Syria, westward to Lydia, in Asia Minor, and northward to the Black Sea beyond Marsovan. Indeed, the extensive ruins of Boghaz-Keni, seventy-five miles southwest of Marsovan, seem to mark the principal capital of the Hittites. Here partial excavations have already revealed sculptures of high artistic order, representing deities, warriors and amazons, together with many hieroglyphs which have not yet been translated. The inscriptions are written in both directions, from left to right, and then below back from right to left. Similar inscriptions are found in numerous other places. No clue to their meaning has yet been found, and even the class of languages to which they belong has not been discovered. But enough is known to show that the Hittites exerted considerable influence upon the later civilization which sprung up in Greece and on the western coasts of Asia Minor. It was through them that the emblem of the winged horse made its way into Europe. The mural crown carved upon the head of some of the goddesses at Boghaz-Keni also passed into Grecian sculpture; while the remarkable lions sculptured over the gate at Mycenae are thought to represent Hittite, rather than Babylonian art.

It is impossible to overestimate the value of this testimony

in confirmation of the correctness of biblical history. It shows conclusively that the silence of profane historians regarding facts stated by the biblical writers is of small account, in face of direct statements made by the biblical historians. All the doubts entertained in former times concerning the accuracy of the numerous biblical statements concerning the Hittites is now seen to be due to our ignorance. It was pure ignorance, not superior knowledge, which led so many to discredit these representations. When shall we learn the inconclusiveness of negative testimony?

THE TEL EL-AMARNA TABLETS.

In 1887 some Arabs discovered a wonderful collection of tablets at Tel el-Amarna, an obscure settlement on the east bank of the Nile, about two hundred miles above Cairo and about as far below Thebes. These tablets were of clay, which had been written over with cuneiform inscriptions, such as are found in Babylonia, and then burnt, so as to be indestructible. When at length the inscriptions were deciphered, it appeared that they were a collection of official letters, which had been sent shortly before 1300 B. C. to the last kings of the eighteenth dynasty.

There were in all about three hundred letters, most of which were from officers of the Egyptian army scattered over Palestine to maintain the Egyptian rule which had been established by the preceding kings, most prominent of whom was Tahutimes III., who flourished about one hundred years earlier. But many of the letters were from the kings and princes of Babylonia. What surprised the world most, however, was that this correspondence was carried on, not in the hieroglyphic script of Egypt, but in the cuneiform script of Babylonia.

All this was partly explained when more became known about the character of the Egyptian king to whom the letters were addressed. His original title was Amenhotep IV., indicating that he was a priest of the sun god who is worshiped

at Thebes. But in his anxiety to introduce a religious reform he changed his name to Aken-Aten,—Aten being the name of the deity worshiped at Heliopolis, near Cairo, where Joseph got his wife. The efforts of Aken-Aten to transform the religious worship of Egypt were prodigious. The more perfectly to accomplish it, he removed his capital from Thebes to Tel el-Amarna, and there collected literary men and artists and architects in great numbers and erected temples and palaces, which, after being buried in the sand with all their treasures for more than three thousand years, were discovered by some wandering Arabs twenty-two years ago.

A number of the longest and most interesting of the letters are those which passed between the courts of Egypt and those of Babylonia. It appears that not only did Aken-Aten marry a daughter of the Babylonian king, but his mother and grandmother were members of the royal family in Babylonia, and also that one of the daughters of the king of Egypt had been sent to Babylonia to become the wife of the king. All this comes out in the letters that passed back and forth relating to the dowry to be bestowed upon these daughters and relating to their health and welfare.

From these letters we learn that, although the king of Babylon had sent his sister to be the wife of the king of Egypt, that was not sufficient. The king of Egypt requested also the daughter of the king of Babylon. This led the king of Babylon to say that he did not know how his sister was treated; in fact, he did not know whether she was alive, for he could not tell whether or not to believe the evidence which came to him. In response, the king of Egypt wrote: "Why don't you send some one who knows your sister, and whom you can trust?" Whereupon the royal correspondents break off into discussions concerning the gifts which are to pass between the two in consideration of their friendship and intimate relations.

Syria and Palestine were at this time also, as at the present day, infested by robbers, and the messengers passing be-

tween these royal houses were occasionally waylaid. Whereupon the one who suffered loss would claim damages from the other if it was in his territory, because he had not properly protected the road. An interesting thing in connection with one of these robberies is that it took place at "Hannathon," one of the border towns mentioned in Josh. 19:14, but of which nothing else was ever known until it appeared in this unexpected manner.

Most of the Tel el-Amarna letters, however, consist of those which were addressed to the king of Egypt (Amenhotep IV.) by his officers who were attempting to hold the Egyptian fortresses in Syria and Palestine against various enemies who were pressing hard upon them. Among these were the Hittites, of whom we hear so much in later times, and who, coming down from the far north, were gradually extending their colonies into Palestine and usurping control over the northern part of the country.

About sixty of the letters are from an officer named Rib-addi, who is most profuse in his expressions of humility and loyalty, addressing the king as "his lord" and "sun," and calling himself the "footstool of the king's feet," and saying that he "prostrates himself seven times seven times at his feet." He complains, however, that he is not properly supported in his efforts to defend the provinces of the king, and is constantly wanting more soldiers, more cavalry, more money, more provisions, more everything. So frequent are his importunities that the king finally tells him that if he will write less and fight more he would be better pleased, and that there would be more hopes of his maintaining his power. But Rib-addi says that he is being betrayed by the "curs" that are surrounding him, who represent the other countries that pretend to be friendly to Egypt, but are not.

From this correspondence, and from letters from the south of Palestine, it is made plain that the Egyptian power was fast losing its hold of the country, thus preparing the way for

the condition of things which prevailed a century or two later, when Joshua took possession of the promised land, and found no resistance except from a number of disorganized tribes then in possession.

In this varied correspondence a large number of places are mentioned with which we are familiar in Bible history, among them Damascus, Sidon, Lachish, Ashkelon, Gaza, Joppa, and Jerusalem. Indeed, several of the letters are written from Jerusalem by one Abd-hiba, who complains that some one is slandering him to the king, charging that he was in revolt against his lord. This, he says, the king ought to know is absurd, from the fact that "neither my father nor my mother appointed me to this place. The strong arm of the king inaugurated me in my father's territory. Why should I commit an offense against my lord, the king?" The argument being that, as his office is not hereditary, but one which is held by the king's favor and appointment, his loyalty should be above question.

A single one of these Jerusalem letters may suffice for an illustration:

"To My Lord the King:—Abd-hiba, your servant. At the feet of my lord the king, seven and seven times I fall. Behold the deed which Milki-il and Suardata have done against the land of my lord the king—they have hired the soldiers of Gazri, of Gimti and of Kilti, and have taken the territory of Rubuti. The territory of the king is lost to Habiri. And now, indeed, a city of the territory of Jerusalem, called Bit-Ninib, one of the cities of the king, has been lost to the people of Kilti. Let the king listen to Abd-hiba, his servant, and send troops that I may bring back the king's land to the king. For if there are no troops, the land of the king will be lost to the Habiri. This is the deed of Suardata and Milki-il * * * [defective], and let the king take care of his land."

The discovery of these Tel el-Amarna letters came like a flash of lightning upon the scholarly world. In this case the overturning of a few spadefuls of earth let in a flood of light

upon the darkest portion of ancient history, and in every way confirmed the Bible story.

As an official letter-writer, Rib-addi has had few equals, and he wrote on material which the more it was burned the longer it lasted. Those who think that a history of Israel could not have been written in Moses' time, and that, if written, it could not have been preserved, are reasoning without due knowledge of the facts. Considering the habits of the time, it would have been well nigh a miracle if Moses and his band of associates coming out of Egypt had not left upon imperishable clay tablets a record of the striking events through which they passed.

ACCURACY OF GEOGRAPHICAL DETAILS.

Many persons doubtless wonder why it is that the Bible so abounds in "uninteresting" lists of names both of persons and places which seem to have no relation to modern times or current events. Such, however, will cease to wonder when they come to see the relation which these lists sustain to our confidence in the trustworthiness of the records containing them. They are like the water-marks in paper, which bear indelible evidence of the time and place of manufacture. If, furthermore, one should contemplate personal explorations in Egypt, Canaan, or Babylonia, he would find that for his purposes the most interesting and important portions of the Bible would be these very lists of the names of persons and places which seemed to encumber the historical books of the Old Testament.

One of the most striking peculiarities of the Bible is the "long look" toward the permanent wants of mankind which is everywhere manifested in its preparation; so that it circulates best in its entirety. No man knows enough to abridge the Bible without impairing its usefulness. The parts which the reviser would cut out as superfluous are sure, very soon, to be found to be "the more necessary." If we find that we have not any use for any portion of the Bible, the reason doubtless

is that we have not lived long enough, or have not had sufficiently wide experience to test its merits in all particulars.

Gezer was an important place in Joshua's time, but it afterward became a heap of ruins, and its location was unknown until 1870, when M. Clermont-Ganneau discovered the site in Tel Jezer, and, on excavating it, found three inscriptions, which on interpretation read "Boundary of Gezer."

Among the places conquered by Joshua one of the most important and difficult to capture was Lachish (Josh. 10:31). This has but recently been identified in Tel el-Hesi, about eighteen miles northeast of Gaza. Extensive excavations, first in 1890 by Dr. Flinders Petrie, and finally by Dr. Bliss, found a succession of ruins, one below the other, the lower foundations of which extended back to about 1700 B. C., some time before the period of conquest, showing at that time a walled city of great strength. In the debris somewhat higher than this there was found a tablet with cuneiform inscriptions corresponding to the Tel el-Amarna tablets, which are known to have been sent to Egypt from this region about 1400 B. C. At a later period, in the time of Sennacherib, Lachish was assaulted and taken by the Assyrian army, and the account of the siege forms one of the most conspicuous scenes on the walls of Sennacherib's palace in Nineveh. These sculptures are now in the British Museum.

Among the places mentioned in the Tel el-Amarna correspondence from which letters were sent to Egypt about 1400 B. C., are Gebal, Beirut, Tyre, Accho (Acre), Hazor, Joppa, Ashkelon, Makkadah, Lachish, Gezer, Jerusalem; while mention is also made of Rabbah, Sarepta, Ashtaroth, Gaza, Gath, Bethshemesh, all of which are familiar names, showing that the Palestine of Joshua is the Palestine known to Egypt in the preceding century. Two hundred years before this (about 1600 B. C.) also, Thothmes III. conquered Palestine, and gives in an inscription the names of more than fifty towns which can be confidently identified with those in the Book of Joshua.

Finally, the forty-two stations named in Num. 33 as camping places for the children of Israel on their way to Palestine, while they cannot all of them be identified, can be determined in sufficient numbers to show that it is not a fictitious list, nor a mere pilgrim's diary, since the scenes of greatest interest, like the region immediately about Mount Sinai, are specially adapted to the great transactions which are recorded as taking place. Besides, it is incredible that a writer of fiction should have encumbered his pages with such a barren catalogue of places. But as part of the great historical movement they are perfectly appropriate.

This conformity of newly discovered facts to the narrative of Sacred Scripture confirms our confidence in the main testimony; just as the consistency of a witness in a cross-examination upon minor and incidental points establishes confidence in his general testimony. The late Sir Walter Besant, in addition to his other literary and philanthropic labors, was for many years secretary of the Palestine Exploration Fund. In reply to the inquiry whether the work of the survey under his direction sustained the historical character of the Old Testament, he says: "To my mind, absolute truth in local details, a thing which cannot possibly be invented, when it is spread over a history covering many centuries, is proof almost absolute as to the truth of the things related." Such proof we have for every part of the Bible.

THE FOURTEENTH OF GENESIS.

The fourteenth chapter of Genesis relates that "In the days of Amraphel, king of Shinar, Arioch, king of Ellasar, Chedorlaomer, king of Elam, and Tidal, king of Goiim (nations), they made war with Bera, king of Sodom, and with Bersha, king of Gomorrah, and Shinab, king of Admah, and Shemeber, king of Zeboim, and the king of Bela (the same is Zoar)." The Babylonian kings were successful and the region about the Dead Sea was subject to them for twelve years, when

a rebellion was instigated and in the following year Chedor-laomer and the kings that were with him appeared on the scene and, after capturing numerous surrounding cities, joined battle with the rebellious allies in the vale of Siddim, which was full of slime pits. The victory of Chedorlaomer was complete, and after capturing Lot and his goods in Sodom he started homeward by way of Damascus, near which place Abraham overtook him, and by a successful stratagem scattered his forces by night and recovered Lot and his goods. This story, told with so many details that its refutation would be easy if it were not true to the facts and if there were contemporary records with which to compare it, has been a special butt for the ridicule of the Higher Critics of the Wellhausen school, Professor Nöldeke confidently declaring as late as 1869 that criticism had forever disproved its claim to be historical. But here again the inscriptions on the monuments of Babylonia have come to the rescue of the sacred historian, if, indeed, he were in need of rescue. (For where general ignorance was so profound as it was respecting that period forty years ago, true modesty should have suggested caution in the expression of positive opinions in contradiction to such a detailed historical statement as this is.)

From the inscriptions already discovered and deciphered in the Valley of the Euphrates, it is now shown beyond reasonable doubt that the four kings mentioned in the Bible as joining in this expedition are not, as was freely said, "etymological inventions," but real historical persons. Amraphel is identified as the Hammurabi whose marvelous code of laws was so recently discovered by De Morgan at Susa. The "II" in the latter word simply expresses the rough breathing so well known in Hebrew. The "p" in the biblical name has taken the place of "b" by a well-recognized law of phonetic change. "Amrap" is equivalent to "Hamrab." The addition of "il" in the biblical name is probably the suffix of the divine name, like "el" in Israel.

Hammurabi is now known to have had his capital at Babylon at the time of Abraham. Until recently this chronology was disputed, so that the editors and contributors of the New Schaff-Herzog Cyclopedia dogmatically asserted that as Abraham lived nearly 300 years later than Hammurabi, the biblical story must be unhistorical. Hardly had these statements been printed, however, when Dr. King of the British Museum discovered indisputable evidence that two of the dynasties which formerly had been reckoned as consecutive were, in fact, contemporaneous, thus making it easy to bring Hammurabi's time down exactly to that of Abraham.

Chedorlaomer is pretty certainly identified as Kudur-Lagamar (servant of Lagamar, one of the principal Elamite gods). Kudur-Lagamar was king of Elam, and was either the father or the brother of Kudur-Mabug, whose son, Eri-Aku (Arioch), reigned over Larsa and Ur, and other cities of southern Babylonia. He speaks of Kudur-Mabug "as the father of the land of the Amorites," *i. e.*, of Palestine and Syria.

Tidal, "king of nations," was supposed by Dr. Pinches to be referred to on a late tablet in connection with Chedorlaomer and Arioch under the name Tudghula, who are said, together, to have "attacked and spoiled Babylon."

However much doubt there may be about the identification of some of these names, the main points are established, revealing a condition of things just such as is implied by the biblical narrative. Arioch styles himself king of Shumer and Accad, which embraced Babylon, where Amraphel (Hammurabi) was in his early years subject to him. This furnishes a reason for the association of Chedorlaomer and Amraphel in a campaign against the rebellious subjects in Palestine. Again, Kudur-Mabug, the father of Arioch, styles himself "Prince of the land of Amurru," *i. e.*, of Palestine and Syria. Moreover, for a long period before, kings from Babylonia had claimed possession of the whole eastern shore of the Mediterranean, including the Sinaitic Peninsula.

In light of these well-attested facts, one reads with astonishment the following words of Wellhausen, written no longer ago than 1889: "That four kings from the Persian Gulf should, 'in the time of Abraham,' have made an incursion into the Sinaitic Peninsula, that they should on this occasion have attacked five kinglets on the Dead Sea Littoral and have carried them off prisoners, and finally that Abraham should have set out in pursuit of the retreating victors, accompanied by 318 men servants, and have forced them to disgorge their prey,—all these incidents are sheer impossibilities which gain nothing in credibility from the fact that they are placed in a world which had passed away."

And we can have little respect for the logic of a later scholar (George Adam Smith), who can write the following: "We must admit that while archæology has richly illustrated the possibility of the main outlines of the Book of Genesis from Abraham to Joseph, it has not one whit of proof to offer for the personal existence or the characters of the patriarchs themselves. This is the whole change archæology has wrought; it has given us a background and an atmosphere for the stories of Genesis; it is unable to recall or certify their heroes."

But the name Abraham does appear in tablets of the age of Hammurabi. (See Professor George Barton in *Journal of Biblical Literature*, Vol. 28, 1909, page 153.) It is true that this evidently is not the Abraham of the Bible, but that of a small farmer who had rented land of a well-to-do land owner. The preservation of his name is due to the fact that the most of the tablets preserved contain contracts relating to the business of the times. There is little reason to expect that we should find a definite reference to the Abraham who in early life migrated from his native land. But it is of a good deal of significance that his name appears to have been a common one in the time and place of his nativity.

In considering the arguments in the case, it is important to

keep in mind that where so few facts are known, and general ignorance is so great, negative evidence is of small account, while every scrap of positive evidence has great weight. The burden of proof in such cases falls upon those who dispute the positive evidence. For example, in the article above referred to, Professor Barton argues that it is not "quite certain" that Arioch (Eri-Agu) was a real Babylonian king. But he admits that our ignorance is such that we must admit its "possibility." Dr. Barton further argues that "we have as yet no evidence from the inscriptions that Arad-Sin, even if he were called Iri-Agu, ever had anything to do with Hammurabi." But, he adds, "Of course, it is possible that he may have had, as their reigns must have overlapped, but that remains to be proved."

All such reasoning (and there is any amount of it in the critics of the prevalent school) reveals a lamentable lack in their logical training. When we have a reputable document containing positive historical statements which are shown by circumstantial evidence to be possible, that is all we need to accept them as true. When, further, we find a great amount of circumstantial evidence positively showing that the statements conform to the conditions of time and place, so far as we know them, this adds immensely to the weight of the testimony. We never can fill in all the background of any historical fact. But if the statement of it fits into the background so far as we can fill it in, we should accept the fact until positive contrary evidence is produced. No supposition can be more extravagant than that which Professor Barton seems to accept (which is that of the German critic, Meyer) that a Jew, more than 1,000 years after the event, obtained in Babylon the amount of exact information concerning the conditions in Babylonia in Abraham's time, found in the fourteenth chapter of Genesis, and interpolated the story of Chedorlaomer's expedition into the background thus furnished. To entertain such

a supposition discredits the prevalent critical scholarship, rather than the Sacred Scriptures.

But present space forbids further enumeration of particulars. It is sufficient to say that while many more positive confirmations of the seemingly improbable statements of the sacred historians can be adduced, there have been no discoveries which necessarily contravene their statements. The cases already here enumerated relate to such widely separated times and places, and furnish explanations so unexpected, yet natural, to difficulties that have been thought insuperable, that their testimony cannot be ignored or rejected. That this history should be confirmed in so many cases and in such a remarkable manner by monuments uncovered 3,000 years after their erection, can be nothing else than providential. Surely, God has seen to it that the failing faith of these later days should not be left to grope in darkness. When the faith of many was waning and many heralds of truth were tempted to speak with uncertain sound, the very stones have cried out with a voice that only the deaf could fail to hear. Both in the writing and in the preservation of the Bible we behold the handiwork of God.

CHAPTER II.

THE RECENT TESTIMONY OF ARCHAEOLOGY TO THE SCRIPTURES.

BY M. G. KYLE, D. D., LL. D.,
EGYPTOLOGIST.

PROFESSOR OF BIBLICAL ARCHAEOLOGY, XENIA THEOLOGICAL
SEMINARY.

CONSULTING EDITOR OF THE RECORDS OF THE PAST, WASH-
INGTON, D. C.

(The numbers in parentheses throughout this article refer to the notes at the end of the article.)

INTRODUCTION.

"Recent" is a dangerously capacious word to intrust to an archaeologist. Anything this side of the Day of Pentecost is "recent" in biblical archaeology. For this review, however, anything since 1904 is accepted to be, in a general way, the meaning of the word "recent."

"Recent testimony of archaeology" may be either the testimony of recent discoveries or recent testimony of former discoveries. A new interpretation, if it be established to be a true interpretation, is a discovery. For to uncover is not always to discover; indeed, the real value of a discovery is not its emergence, but its significance, and the discovery of its real significance is the real discovery.

The most important testimony to the Scriptures of this five-year archaeological period admits of some classification:

I. THE HISTORICAL SETTING OF THE PATRIARCHAL RE- CEPTION IN EGYPT.

The reception in Egypt accorded to Abraham and to Jacob and his sons⁽¹⁾ and the elevation of Joseph there⁽²⁾ per-

emptorily demand either the acknowledgment of a mythical element in the stories, or the belief in a suitable historical setting therefor. Obscure, insignificant, private citizens are not accorded such recognition at a foreign and unfriendly court. While some have been conceding a mythical element in the stories⁽³⁾, archaeology has uncovered to view such appropriate historical setting that the patriarchs are seen not to have been obscure, insignificant, private citizens, nor Zoan a foreign and unfriendly court.

The presence of the Semitic tongue in Hyksos' territory has long been known⁽⁴⁾; from still earlier than patriarchal times until much later, the Phoenicians, first cousins of the Hebrews, did the foreign business of the Egyptians⁽⁵⁾, as the English, the Germans, and the French do the foreign business of the Chinese of today; and some familiarity, even sympathy, with Semitic religion has been strongly suspected from the interview of the Hyksos kings with the patriarchs⁽⁶⁾; but the discovery in 1906⁽⁷⁾, by Petrie, of the great fortified camp at Tel-el-Yehudiyeh set at rest, in the main, the biblical question of the relation between the patriarchs and the Hyksos. The abundance of Hyksos scarabs and the almost total absence of all others mark the camp as certainly a Hyksos camp⁽⁸⁾; the original character of the fortifications, before the Hyksos learned the builders' craft from the Egyptians, shows them to have depended upon the bow for defense⁽⁹⁾; and, finally, the name Hyksos, in the Egyptian *Haq Shashu*⁽¹⁰⁾ "Bedouin princes," brings out, sharp and clear, the harmonious picture of which we have had glimpses for a long time, of the Hyksos as wandering tribes of the desert, of "Upper and Lower Ruthen"⁽¹¹⁾; *i. e.*, Syria and Palestine, northern and western Arabia, "Bow people"⁽¹²⁾, as the Egyptians called them, their traditional enemies as far back as pyramid times⁽¹³⁾.

Why, then, should not the patriarchs have had a royal reception in Egypt? They were themselves also the heads of

wandering tribes of "Upper and Lower Ruthen," in the tongue of the Egyptians, Haq Shashu, "Bedouin princes"; and among princes, a prince is a prince, however small his principality. So Abraham, the Bedouin prince, was accorded princely consideration at the Bedouin court in Egypt; Joseph, the Bedouin slave, became again the Bedouin prince when the wisdom of God with him and his rank by birth became known. And Jacob and his other sons were welcome, with all their followers and their wealth, as a valuable acquisition to the court party, always harassed by the restive and rebellious native Egyptians. This does not prove racial identity between the Hyksos and the patriarchs, but very close tribal relationship. And thus every suspicion of a mythical element in the narrative of the reception accorded the patriarchs in Egypt disappears when archaeology has testified to the true historical setting.

II. THE HITTITE VINDICATION.

A second recent testimony of archaeology gives us the great Hittite vindication. The Hittites have been, in one respect, the Trojans of Bible history; indeed, the inhabitants of old Troy were scarcely more in need of a Schliemann to vindicate their claim to reality than the Hittites of a Winckler.

In 1904 one of the foremost archaeologists of Europe said to me: "I do not believe there ever were such people as the Hittites, and I do not believe 'Kheta' in the Egyptian inscriptions was meant for the name Hittites." We will allow that archaeologist to be nameless now. But the ruins of Troy vindicated the right of her people to a place in real history, and the ruins of Boghatz-Köi bid fair to afford a more striking vindication of the Bible representation of the Hittites.

Only the preliminary announcement of Winckler's great treasury of documents from Boghatz-Köi has yet been made⁽¹⁴⁾. The complete unfolding of a long-eclipsed great national history is still awaited impatiently. But enough has

been published to redeem this people completely from their half-mythical plight, and give them a firm place in sober history greater than imagination had ever fancied for them under the stimulus of any hint contained in the Bible.

There has been brought to light a Hittite empire⁽¹⁵⁾ in Asia Minor, with central power and vassal dependencies round about and with treaty rights on equal terms with the greatest nations of antiquity, thus making the Hittite power a third great power with Babylonia and Egypt, as was, indeed, foreshadowed in the great treaty of the Hittites with Rameses II., inscribed on the projecting wing of the south wall of the Temple of Amon at Karnak⁽¹⁶⁾, though Rameses tried so hard to obscure the fact. The ruins at the village of Boghatz-Köi are shown also to mark the location of the Hittite capital⁽¹⁷⁾, and the unknown language on the cuneiform tablets recovered there to be the Hittite tongue⁽¹⁸⁾, while the cuneiform method of writing, as already upon the Amarna tablets⁽¹⁹⁾, so still more clearly here, is seen to have been the diplomatic script, and in good measure the Babylonian to have been the diplomatic language of the Orient in that age⁽²⁰⁾. And the large admixture of Babylonian words and forms in these Hittite inscriptions opens the way for the real decipherment of the Hittite language⁽²¹⁾, and imagination can scarcely promise too much to our hopes for the light which such a decipherment will throw upon the historical and cultural background of the Bible.

Only one important point remains to be cleared up, the relation between the Hittite language of these cuneiform tablets and the language of the Hittite hieroglyphic inscription⁽²²⁾. That these were identical is probable; that the hieroglyphic inscriptions represent an older form of the language, a kind of "Hieratic," is possible; that it was essentially different from the language of these tablets is improbable. There has been the Hittite vindication; the complete illumination of Hittite history is not likely to be long delayed.

III. THE PALESTINIAN CIVILIZATION.

Other recent testimony of archaeology brings before us the Palestinian civilization of the conquest period. Palestinian explorations within the last few years have yielded a startling array of "finds" illustrating things mentioned in the Bible, finds of the same things, finds of like things, and finds in harmony with things⁽²³⁾. Individual mention of them all is here neither possible nor desirable. Of incomparably greater importance than these individually interesting relics of Canaanite antiquity is the answer afforded by recent research to two questions:

1. First in order, Does the Canaanite culture as revealed by the excavations accord with the story of Israel at the conquest as related in the Bible? How much of a break in culture is required by the Bible account, and how much is revealed by the excavations? For answer, we must find a standpoint somewhere between that of the dilettante traveler in the land of the microscopic scientist thousands of miles away. The careful excavator in the field occupies that sane and safe middle point of view. Petrie⁽²⁴⁾, Bliss⁽²⁵⁾, Macalister⁽²⁶⁾, Schumacker⁽²⁷⁾ and Sellin⁽²⁸⁾—these are the men with whom to stand. And for light on the early civilization of Palestine, the great work of Macalister at Gezer stands easily first.

HISTORICAL VALUE OF POTTERY.

In determining this question of culture, too much importance has been allowed to that estimate of time and chronological order which is gained exclusively from the study of pottery. The pottery remains are not to be undervalued, and neither are they to be overvalued. Time is only one thing that shows itself in similarity or dissimilarity in pottery. Different stages of civilization at different places at the same time, and adaptation to an end either at the same time or at widely different times, show themselves in pottery, and render very uncertain any chronological deduction. And, still more,

available material may result in the production of similar pottery in two very different civilizations arising one thousand years or more apart. This civilization of pots, as a deciding criterion, is not quite adequate, and is safe as a criterion at all only when carefully compared with the testimony of location, intertribal relations, governmental domination, and literary attainments.

• These are the things, in addition to the pots, which help to determine—indeed, which do determine—how much of a break in culture is required by the Bible account of the Conquest, and how much is shown by excavations. Since the Israelites occupied the cities and towns and vineyards and olive orchards of the Canaanites, and their “houses full of all good things”⁽²⁹⁾, had the same materials and in the main the same purposes for pottery and would adopt methods of cooking suited to the country, spoke the “language of Canaan”⁽³⁰⁾, and were of the same race as many of the people of Canaan, intermarried, though against their law⁽³¹⁾, with the people of the land, and were continually chided for lapses into the idolatry and superstitious practices of the Canaanites⁽³²⁾, and, in short, were greatly different from them only in religion, it is evident that the only marked, immediate change to be expected at the Conquest is a change in religion, and that any other break in culture occasioned by the devastation of war will be only a break in continuance of the same kind of culture, evidence of demolition, spoliation, and reconstruction. Exactly such change in religion and interruption in culture at the Conquest period excavations show.

RELIGION AND CULTURE.

(a) The rubbish at Gezer shows history in distinct layers, and the layers themselves are in distinct groups⁽³³⁾. At the bottom are layers Canaanite, not Semitic; above these, layers Semitic, Amorite giving place to Jewish; and higher still, layers of Jewish culture of the monarchy and later times.

(b) The closing up of the great tunnel to the spring within the fortifications at Gezer is placed by the layers of history in the rubbish heaps at the period of the Conquest⁽³⁴⁾. But when a great fortification is so ruined and the power it represents so destroyed that it loses sight of its water-supply, surely the culture of the time has had an interruption, though it be not much changed. Then this tunnel, as a great engineering feat, is remarkable testimony to the advanced state of civilization at the time of its construction; but the more remarkable the civilization it represents, the more terrible must have been the disturbance of the culture which caused it to be lost and forgotten⁽³⁵⁾.

(c) Again, there is apparent an enlargement of the populated area of the city of Gezer by encroaching upon the Temple area at the period of the Conquest⁽³⁶⁾, showing at once the crowding into the city of the Israelites without the destruction of the Canaanites, as stated in the Bible, and a corresponding decline in reverence for the sacred inclosure of the High Place. While, at a time corresponding to the early period of the Monarchy⁽³⁷⁾, there is a sudden decrease of the populated area corresponding to the destruction of the Canaanites in the city by the father of Solomon's Egyptian wife⁽³⁸⁾.

(d) Of startling significance, the hypothetical Musri Egypt in North Arabia, concerning which it has been said⁽³⁹⁾ the patriarchs descended thereto, the Israelites escaped therefrom, and a princess thereof Solomon married, has been finally and definitely discredited. For Gezer was a marriage dower of that princess whom Solomon married⁽⁴⁰⁾, a portion of her father's dominion, and so a part of the supposed Musri, if it ever existed, and if so, at Gezer, then, we should find some evidence of this people and their civilization. Of such there is not a trace. But, instead, we find from very early times, but especially at this time, Egyptian remains in great abundance⁽⁴¹⁾.

(e) Indeed, even Egyptian refinement and luxuries were

not incongruous in the Palestine of the Conquest period. The great rock-hewn, and rock-built cisterns at Taannek⁽⁴²⁾, the remarkable engineering on the tunnel at Gezer⁽⁴³⁾, the great forty-foot city wall in an Egyptian picture of Canaanite war⁽⁴⁴⁾, the list of richest Canaanite booty given by Thothmes III.⁽⁴⁵⁾, the fine ceramic and bronze utensils and weapons recovered from nearly every Palestinian excavation⁽⁴⁶⁾, and the literary revelations of the Amarna tablets⁽⁴⁷⁾, together with the reign of law seen by a comparison of the scriptural account with the Code of Hammurabi, show⁽⁴⁸⁾ Canaanite civilization of that period to be fully equal to that of Egypt.

(f) Then the Bible glimpses of Canaanite practices and the products of Canaanite religion now uncovered exactly agree. The mystery of the High Place of the Bible narrative, with its sacred caves, lies bare at Gezer and Taannek. The sacrifice of infants, probably first-born, and the foundation and other sacrifices of children, either infant or partly grown, appear in all their ghastliness in various places at Gezer and "practically all over the hill" at Taannek⁽⁴⁹⁾.

(g) But the most remarkable testimony of archaeology of this period is to the Scripture representations of the spiritual monotheism of Israel in its conflict with the horrible idolatrous polytheism of the Canaanites, the final overthrow of the latter and the ultimate triumph of the former. The history of that conflict is as plainly written at Gezer in the gradual decline of the High Place and giving way of the revolting sacrifice of children to the bowl and lamp deposit as it is in the inspired account of Joshua, Judges and Samuel. And the line that marks off the territory of divine revelation in religion from the impinging heathenism round about is as distinct as that line off the coast of Newfoundland where the cold waters of the North beat against the warm life-giving flow of the Gulf Stream. The revelation of the spade in Palestine is making to stand out every day more clearly the revelation that God made. There is no evidence of a purer religion growing up out of

that vile culture, but rather of a purer religion coming down and overwhelming it.

2. Another and still more important question concerning Palestine civilization is, What was the source and course of the dominant civilization and especially the religious culture reflected in the Bible account of the millennium preceding and the millennium succeeding the birth of Abraham? Was it from without toward Canaan or from Canaan outward? Did Palestine in her civilization and culture of those days, in much or in all, but reflect Babylonia, or was she a luminary?

PALESTINE AND BABYLONIA.

The revision of views concerning Palestinian civilization forced by recent excavations at once puts a bold interrogation point to the opinion long accepted by many of the source and course of religious influence during this formative period of patriarchal history, and the time of the working out of the principles of Israel's religion into the practices of Israel's life. If the Palestinian civilization during this period was equal to that of Egypt, and so certainly not inferior to that of Babylonia, then the opinion that the flow of religious influence was then from Babylonia to Palestine must stand for its defense. Here arises the newest problem of biblical archaeology.

And one of the most expert cuneiform scholars of the day, Albert T. Clay⁽⁵⁰⁾, has essayed this problem and announces a revolutionary solution of it by a new interpretation of well-known material as well as the interpretation of newly acquired material. The solution is nothing less, indeed, than that instead of the source of religious influence being Babylonia, and its early course from Babylonia into Palestine, exactly the reverse is true. "That the Semitic Babylonian religion is an importation from Syria and Palestine (Amurru), that the creation, deluge, ante-diluvian patriarchs, etc., of the Babylonian came from Amurru, instead of the Hebraic stories having come from Babylonia as held by nearly all Semitic scholars."

This is startling and far reaching in its consequences. Clay's work must be put to the test; and so it will be, before it can be finally accepted. It has, however, this initial advantage, that it is in accord with the apparent self-consciousness of the Scripture writers and, as we have seen, exactly in the direction in which recent discoveries in Palestinian civilization point.

IV. PALESTINE AND EGYPT.

Again archæology has of late furnished illumination of certain special questions of both Old and New Testament criticism.

1. "Light from Babylonia" by L. W. King⁽⁵¹⁾ of the British Museum on the chronology of the first three dynasties helps to determine the date of Hammurabi, and so of Abraham's call and of the Exodus, and, indeed, has introduced a corrective element into the chronology of all subsequent history down to the time of David and exerts a far-reaching influence upon many critical questions in which the chronological element is vital.

SACRIFICE IN EGYPT.

2. The entire absence from the offerings of old Egyptian religion of any of the great Pentateuchal ideas of sacrifice, substitution, atonement, dedication, fellowship, and, indeed, of almost every essential idea of real sacrifice, as clearly established by recent very exhaustive examination of the offering scenes⁽⁵²⁾, makes for the element of revelation in the Mosaic system by delimiting the field of rationalistic speculation on the Egyptian side. Egypt gave nothing to that system, for she had nothing to give.

THE FUTURE LIFE IN THE PENTATEUCH.

3. Then the grossly materialistic character of the Egyptian conception of the other world and of the future life, and the fact, every day becoming clearer, that the so-called and

so-much-talked-about resurrection in the belief of the Egyptians was not a resurrection at all, but a resuscitation to the same old life on "oxen, geese, bread, wine, beer, and all good things," is furnishing a most complete solution of the problem of the obscurity of the idea of the resurrection in the Pentateuchal documents. For, whether they came from Moses when he had just come from Egypt or are by some later author attributed to Moses, when he had just come from Egypt, the problem is the same: Why is the idea of the resurrection so obscure in the Pentateuch? Now to have put forth in revelation the idea of the resurrection at that time, before the growth of spiritual ideas of God and of worship here, of the other world and the future life there, and before the people under the influence of these new ideas had outgrown their Egyptian training, would have carried over into Israel's religious thinking all the low, degrading materialism of Egyptian belief on this subject. The Mosaic system made no use of Egyptian belief concerning the future life because it was not by it usable, and it kept away from open presentation of the subject altogether, because that was the only way to get the people away from Egypt's conception of the subject.

WELLHAUSEN'S MISTAKE.

4. The discovery of the Aramaic papyri at Syene⁽⁵³⁾ made possible a new chapter in Old Testament criticism, raised to a high pitch hopes for contemporary testimony on Old Testament history which hitherto hardly dared raise their heads, and contributed positive evidence on a number of important points. Tolerable, though not perfect, identifications are made out for Bagoas, Governor of the Jews; of Josephus and Diodorus; Sanballat, of Nehemiah and Josephus; and Jochanan, of Nehemiah and Josephus. But more important than all these identifications is the information that the Jews had, at that period, built a temple and offered sacrifice far from Jerusalem. Wellhausen⁽⁵⁴⁾ lays down the first stone

of the foundation of his Pentateuchal criticism in these words: "The returning exiles were thoroughly imbued with the ideas of Josiah's reformation and had no thought of worshipping except in Jerusalem. It cost them no sacrifice of their feelings to leave the ruined High Places unbuilt. From this date, all Jews understood, as a matter of course, that the one God had only one sanctuary." So much Wellhausen. But here is this petition of the Jews at Syene in the year 407 B. C. after Nehemiah's return declaring that they had built a temple there and established a system of worship and of sacrifices, and evidencing also that they expected the approval of the Jews at Jerusalem in rebuilding that temple and re-establishing that sacrificial worship, and, what is more, received from the governor of the Jews permission so to do, a thing which, had it been opposed by the Jews at Jerusalem was utterly inconsistent with the Jewish policy of the Persian Empire in the days of Nehemiah.

NEW TESTAMENT GREEK.

5. Then the redating of the Hermetic writings⁽⁵⁵⁾ whereby they are thrown back from the Christian era to 500-300 B. C. opens up a completely new source of critical material for tracing the rise and progress of theological terms in the Alexandrian Greek of the New Testament. In a recent letter from Petrie, who has written a little book on the subject, he sums up the whole case, as he sees it, in these words: "My position simply is that the current religious phrases and ideas of the B. C. age must be grasped in order to understand the usages of religious language in which the New Testament is written. And we can never know the real motive of New Testament writings until we know how much is new thought and how much is current theology in terms of which the *Eu-angelos* is expressed." Whether or not all the new dates for the writings shall be permitted to stand, and Petrie's point of view be justified, a discussion of the dates and a criti-

cal examination of the Hermetic writings from the standpoint of their corrected dates alone can determine; but it is certain that the products of the examination cannot but be far-reaching in their influence and in the illumination of the teachings of Christ and the Apostles.

V. IDENTIFICATIONS.

Last and more generally, of recent testimony from archaeology to Scripture we must consider the identification of places, peoples, and events of the Bible narrative.

For many years archaeologists looked up helplessly at the pinholes in the pediment of the Parthenon, vainly speculating about what might have been the important announcement in bronze once fastened at those pinholes. At last an ingenious young American student carefully copied the pinholes, and from a study of the collocation divined at last the whole imperial Roman decree once fastened there. So, isolated identification of peoples, places, and events in the Bible may not mean so much; however startling their character, they may be, after all, only pinholes in the mosaic of Bible history, but the collocation of these identifications, when many of them have been found, indicates at last the whole pattern of the mosaic.

Now the progress of important identifications has of late been very rapid. It will suffice only to mention those which we have already studied for their intrinsic importance together with the long list of others within recent years. In 1874, Clermont-Ganneau discovered one of the boundary stones of Gezer⁽⁵⁶⁾, at which place now for six years Mr. R. A. Stewart Macalister has been uncovering the treasures of history of that Levitical city⁽⁵⁷⁾; in 1906, Winckler discovered the Hittites at their capital city; in 1904-5, Schumacker explored Megiddo; in 1900-02, Sellin, Taannek; Jericho has now been accurately located by Sellin and the foundations of her walls laid bare; the Edomites, long denied existence in patriarchal times, have been given historical place in the time of Meremp-

tah by the papyrus Anastasia⁽⁵⁸⁾; Moab, for some time past in dispute, I identified beyond further controversy at Luxor in 1908, in an inscription of Rameses II., before the time of the Exodus⁽⁵⁹⁾; while Hilprecht at Nippur⁽⁶⁰⁾, Glaser in Arabia⁽⁶¹⁾, Petrie at Maghereh and along the route of the Exodus⁽⁶²⁾, and Reisner at Samaria have been adding a multitude of geographical, ethnographical and historical identifications.

The completion of the whole list of identifications is rapidly approaching, and the collocation of these identifications has given us anew, from entirely independent testimony of archaeology, the whole outline of the biblical narrative and its surroundings, at once the necessary material for the historical imagination and the surest foundation of apologetics. Fancy for a moment that the peoples, places and events of the wanderings of Ulysses should be identified: all the strange route of travel followed; the remarkable lands visited and described, the curious creatures, half human and half monstrous, and even unmistakable traces of strange events, found, all just as the poet imagined, what a transformation in our views of Homer's great epic must take place! Henceforth that romance would be history. Let us reverse the process and fancy that the peoples, places, and events of the Bible story were as little known from independent sources as the wanderings of Ulysses; the intellectual temper of this age would unhesitatingly put the Bible story in the same mythical category in which have always been the romances of Homer. If it were possible to blot out biblical geography, biblical ethnology, and biblical history from the realm of exact knowledge, so would we put out the eyes of faith, henceforth our religion would be blind, stone blind.

Thus the value of the rapid progress of identifications appears. It is the identifications which differentiate history from myth, geography from the "land of nowhere," the record of events from tales of "never was," Scripture from folklore, and the Gospel of the Saviour of the world from the de-

lusions of hope. Every identification limits by so much the field of historical criticism. When the progress of identification shall reach completion, the work of historical criticism will be finished.

CONCLUSION.

The present status of the testimony from archaeology to Scripture, as these latest discoveries make it to be, may be pointed out in a few words.

NOT EVOLUTION.

1. The history of civilization as everywhere illuminated is found to be only partially that of the evolutionary theory of early Israelite history, but very exactly that of the biblical narrative; that is to say, this history, like all history sacred or profane, shows at times, for even a century or two, steady progress, but the regular, orderly progress from the most primitive state of society toward the highest degree of civilization, which the evolutionary theory imperatively demands, if it fulfill its intended mission, fails utterly. The best ancient work at Taannek is the earliest. From the cave dwellers to the city builders at Gezer is no long, gentle evolution; the early Amorite civilization leaps with rapid strides to the great engineering feats on the defenses and the water-works. Wherever it has been possible to institute comparison between Palestine and Egypt, the Canaanite civilization in handicraft, art, engineering, architecture, and education has been found to suffer only by that which climate, materials and location impose; in genius and in practical execution it is equal to that of Egypt, and only eclipsed, before Graeco-Roman times, by the brief glory of the Solomonic period.

HARMONY WITH SCRIPTURE.

2. When we come to look more narrowly at the details of archaeological testimony, the historical setting thus afforded for the events of the Bible narrative is seen to be exactly in

harmony with the narrative. This is very significant of the final outcome of research in early Bible history. Because views of Scripture must finally square with the results of archaeology; that is to say, with contemporaneous history, and the archaeological testimony of these past five years well indicates the present trend toward the final conclusion. The Bible narrative plainly interpreted at its face value is everywhere being sustained, while, of the great critical theories proposing to take Scripture recording events of that age at other than the face value, as the illiteracy of early Western Semitic people, the rude nomadic barbarity of Palestine and the Desert in the patriarchal age, the patriarchs not individuals but personifications, the Desert "Egypt," the gradual invasion of Palestine, the naturalistic origin of Israel's religion, the inconsequence of Moses as a law-giver, the late authorship of the Pentateuch, and a dozen others, not a single one is being definitely supported by the results of archaeological research. Indeed, reconstructing criticism hardly finds it worth while, for the most part, to look to archaeology for support.

The recent testimony of archaeology to Scripture, like all such testimony that has gone before, is definitely and uniformly favorable to the Scriptures at their face value, and not to the Scriptures as reconstructed by criticism.

AUTHORITIES REFERRED TO ABOVE.

ABBREVIATIONS USED IN REFERENCES.

O. L. Z.=Orientalistischen Litteratur-Zeitung.

Q. S.=Quarterly Statement of the Palestine Exploration Society.

REFERENCES.

- (1) Gen. 12:10-20; 13:1; 47:1-12.
- (2) Gen. 41:14-46.
- (3) Orr, "The Problem of the Old Testament," pp. 57-58, quoting Schultz, Wellhausen, Kuenen, W. R. Smith, G. B. Gray, H. P. Smith, F. H. Woods.

- (4) Brugsch, "Egypt under the Pharaohs," Broderick edition, Chap. VI.
- (5) Ibid.
- (6) Gen. 41:25-39.
- (7) Petrie, "Hyksos and Israelite Cities."
- (8) Ibid, pp. 3 and 10, Plate IX.
- (9) Ibid, pp. 5-9. Plates II, III, IV.
- (10) Budge, "History of Egypt," Vol. III, pp. 137-138.
- (11) Kyle, *Recueil de Travaux*, Vol. XXX, "Geographic and Ethnic Lists of Rameses II."
- (12) Müller, "Asien und Europa." 2^{tes} Kapitel.
- (13) Ibid.
- (14) Winckler, *O. L. Z.*, December 15, 1906.
- (15) Ibid.
- (16) Bouriant, *Recueil de Travaux*, Vol. XIII, pp. 15 ff.; Budge, "History of Egypt," Vol. V, pp. 48 ff.; Goodwin, "Records of the Past," 1st Series, Vol. IV, pp. 25 ff.
- (17) *Mitteilungen der Vorderasiatischen Gesellschaft*: 1902, p. 5. Müller, *Recueil de Travaux*, Vol. VIII, 126 ff. Budge, "History of Egypt," V, 30 ff.
- (18) Winckler, *O. L. Z.*, December 15, 1906. (Sonderabzug, p. 15.)
- (19) Ibid. (Sonderabzug, p. 22.)
- (20) Conder. "Tel Amarna Tablets." Budge, "History of Egypt," Vol. IV, pp. 184-241.
- (21) Winckler, *O. L. Z.*, December 15, 1906. Sonderabzug.
- (22) Messersmidt, *Mitteilungen der Vorderasiatischen Gesellschaft*; *Corpus, Unscrip. Het.*—1902.
- (23) Vincent, "Canaan."
- (24) Petrie, "Lachish."
- (25) Bliss, "A Mound of Many Cities."
- (26) Macalister, "Bible Side Lights from the Mound of Gezer."
- (27) Schumacker, "Excavations at Megiddo."

- (28) Sellin, Tel-Taannek, "Denkschriften der Kaiserlichen Akademie in Wien."
- (29) Deut. 6:10-11; Josh. 24:13; Neh. 9:25.
- (30) Isa. 19:18.
- (31) Ezek. 16:44-46; Deut. 7:3.
- (32) Judges 2:11-15; 3:7; 8:33-35; 18:30-31.
- (33) Macalister, Q. S., 1903, pp. 8-9, 49.
- (34) Macalister, Q. S., 1908, p. 17.
- (35) Vincent, in Q. S., 1908, p. 228.
- (36) Macalister, Q. S., 1903, p. 49.
- (37) Ibid.
- (38) I. Kings 9:16.
- (39) Winckler, Orientalistische Forschungen, Series I, pp. 24-41.
- (40) I. Kings 9:16.
- (41) Macalister, Q. S., 1903, p. 309.
- (42) Sellin, "Tel-Taannek," p. 92.
- (43) Macalister, Q. S., 1908, Jan.-Apr.
- (44) Petrie, "Deshasha," Plate IV.
- (45) Birch, "Records of the Past," 1st Series, Vol. II, pp. 35-52, "Battle of Megiddo." Also Lepsius, "Denkmäler." Abth. III. Bl. 32, 31st, 30th, 30B, "Auswahl," XII, L. 42-45.
- (46) Macalister-Vincent, Q. S., 1898-08.
- (47) Budge, "History of Egypt," Vol. IV, pp. 184-241.
- (48) Gen. 21-38. King, "Code of Hammurabi."
- (49) Macalister, Q. S., 1903, ff., and "Bible Side Lights," Chap. III. Also Sellin, "Tel-Taannek," pp. 96-97.
- (50) Clay, "Amurru, The Home of the Northern Semites."
- (51) King, "Chronology of the First Three Babylonian Dynasties."
- (52) Kyle, Recueil de Travaux. "Egyptian Sacrifices." Vol. XXVII, "Further Observations," Vol. XXXI. Bibliotheca Sacra, Apr., 1905, pp. 323-336.
- (53) Margoliouth, "Expository Times," December, 1907. Jo-

- sephus, "Antiquities," 11:7; Deadorus Siculus. Sec. 3; 17-35. Neh. 13:28; 12:22; 2 Esdras 5:14.
- (54) Wellhausen, Ency. Brit., Vol. 18, p. 509.
- (55) Petrie, "Personal Religion in Egypt Before Christianity."
- (56) Clermont-Ganneau in "Bible Side Lights," p. 22.
- (57) Macalister, "Bible Side Lights." Also Q. S., 1902-09.
- (58) Müller, "Asien und Europa."
- (59) Kyle, Recueil de Travaux, Vol. XXX. "Ethnic and Geographical Lists of Rameses II."
- (60) Hilprecht, "Explorations in Babylonia."
- (61) Weber, Forschungsreisen—Edouard Glaser; also "Studien zur Südarabischen Altertumskunde," Weber.
- (62) Petrie, "Researches in Sinai."

CHAPTER III.

FALLACIES OF THE HIGHER CRITICISM.

BY FRANKLIN JOHNSON, D. D., LL. D.

The errors of the higher criticism of which I shall write pertain to its very substance. Those of a secondary character the limits of my space forbid me to consider. My discussion might be greatly expanded by additional masses of illustrative material, and hence I close it with a list of books which I recommend to persons who may wish to pursue the subject further.

DEFINITION OF "THE HIGHER CRITICISM."

As an introduction to the fundamental fallacies of the higher criticism, let me state what the higher criticism is, and then what the higher critics tell us they have achieved.

The name "the higher criticism" was coined by Eichhorn, who lived from 1752 to 1827. Zenos,* after careful consideration, adopts the definition of the name given by its author: "The discovery and verification of the facts regarding the origin, form and value of literary productions upon the basis of their internal characters." The higher critics are not blind to some other sources of argument. They refer to history where they can gain any polemic advantage by doing so. The background of the entire picture which they bring to us is the assumption that the hypothesis of evolution is true. But after all their chief appeal is to the supposed evidence of the documents themselves.

Other names for the movement have been sought. It has been called the "historic view," on the assumption that it represents the real history of the Hebrew people as it must have unfolded itself by the orderly processes of human evolution.

*"The Elements of the Higher Criticism."

But, as the higher critics contradict the testimony of all the Hebrew historic documents which profess to be early, their theory might better be called the "unhistoric view." The higher criticism has sometimes been called the "documentary hypothesis." But as all schools of criticism and all doctrines of inspiration are equally hospitable to the supposition that the biblical writers may have consulted documents, and may have quoted them, the higher criticism has no special right to this title. We must fall back, therefore, upon the name "the higher criticism" as the very best at our disposal, and upon the definition of it as chiefly an inspection of literary productions in order to ascertain their dates, their authors, and their value; as they themselves, interpreted in the light of the hypothesis of evolution, may yield the evidence.

"ASSURED RESULTS" OF THE HIGHER CRITICISM.

I turn now to ask what the higher critics profess to have found out by this method of study. The "assured results" on which they congratulate themselves are stated variously. In this country and England they commonly assume a form less radical than that given them in Germany, though sufficiently startling and destructive to arouse vigorous protest and a vigorous demand for the evidences, which, as we shall see, have not been produced and cannot be produced. The less startling form of the "assured results" usually announced in England and America may be owing to the brighter light of Christianity in these countries. Yet it should be noticed that there are higher critics in this country and England who go beyond the principal German representatives of the school in their zeal for the dethronement of the Old Testament and the New, in so far as these holy books are presented to the world as the very Word of God, as a special revelation from heaven.

The following statement from Zenos* may serve to introduce us to the more moderate form of the "assured results"

*Page 205.

reached by the higher critics. It is concerning the analysis of the Pentateuch, or rather of the Hexateuch, the Book of Joshua being included in the survey. "The Hexateuch is a composite work whose origin and history may be traced in four distinct stages: (1) A writer designated as J. Jahvist, or Jehovist, or Judean prophetic historian, composed a history of the people of Israel about 800 B. C. (2) A writer designated as E. Elohist, or Ephraemite prophetic historian, wrote a similar work some fifty years later, or about 750 B. C. These two were used separately for a time, but were fused together into JE by a redactor [an editor], at the end of the seventh century. (3) A writer of different character wrote a book constituting the main portion of our present Deuteronomy during the reign of Josiah, or a short time before 621 B. C. This writer is designated as D. To his work were added an introduction and an appendix, and with these accretions it was united with JE by a second redactor, constituting JED. (4) Contemporaneously with Ezekiel the ritual law began to be reduced to writing. It first appeared in three parallel forms. These were codified by Ezra not very much earlier than 444 B. C., and between that date and 280 B. C. it was joined with JED by a final redactor. Thus no less than nine or ten men were engaged in the production of the Hexateuch in its present form, and each one can be distinguished from the rest by his vocabulary and style and his religious point of view."

Such is the analysis of the Pentateuch as usually stated in this country. But in Germany and Holland its chief representatives carry the division of labor much further. Wellhausen distributes the total task among twenty-two writers, and Kuenen among eighteen. Many others resolve each individual writer into a school of writers, and thus multiply the numbers enormously. There is no agreement among the higher critics concerning this analysis, and therefore the cautious learner may well wait till those who represent the theory tell him just what it is they desire him to learn.

While some of the "assured results" are thus in doubt, certain things are matters of general agreement. Moses wrote little or nothing, if he ever existed. A large part of the Hexateuch consists of unhistorical legends. We may grant that Abraham, Isaac, Jacob, Ishmael and Esau existed, or we may deny this. In either case, what is recorded of them is chiefly myth. These denials of the truth of the written records follow as matters of course from the late dating of the books, and the assumption that the writers could set down only the national tradition. They may have worked in part as collectors of written stories to be found here and there; but, if so, these written stories were not ancient, and they were diluted by stories transmitted orally. These fragments, whether written or oral, must have followed the general law of national traditions, and have presented a mixture of legendary chaff, with here and there a grain of historic truth to be sifted out by careful winnowing.

Thus far of the Hexateuch.

The Psalms are so full of references to the Hexateuch that they must have been written after it, and hence after the captivity, perhaps beginning about 400 B. C. David may possibly have written one or two of them, but probably he wrote none, and the strong conviction of the Hebrew people that he was their greatest hymn-writer was a total mistake.

These revolutionary processes are carried into the New Testament, and that also is found to be largely untrustworthy as history, as doctrine, and as ethics, though a very good book, since it gives expression to high ideals, and thus ministers to the spiritual life. It may well have influence, but it can have no divine authority. The Christian reader should consider carefully this invasion of the New Testament by the higher criticism. So long as the movement was confined to the Old Testament many good men looked on with indifference, not reflecting that the Bible, though containing "many parts" by many writers, and though recording a progressive revelation,

is, after all, one book. But the limits of the Old Testament have long since been overpassed by the higher critics, and it is demanded of us that we abandon the immemorial teaching of the church concerning the entire volume. The picture of Christ which the New Testament sets before us is in many respects mistaken. The doctrines of primitive Christianity which it states and defends were well enough for the time, but have no value for us today except as they commend themselves to our independent judgment. Its moral precepts are fallible, and we should accept them or reject them freely, in accordance with the greater light of the twentieth century. Even Christ could err concerning ethical questions, and neither His commandments nor His example need constrain us.

The foregoing may serve as an introductory sketch, all too brief, of the higher criticism, and as a basis of the discussion of its fallacies, now immediately to follow.

FIRST FALLACY: THE ANALYSIS OF THE PENTATEUCH.

I. The first fallacy that I shall bring forward is its analysis of the Pentateuch.

1. We cannot fail to observe that these various documents and their various authors and editors are only imagined. As Green* has said, "There is no evidence of the existence of these documents and redactors, and no pretense of any, apart from the critical tests which have determined the analysis. All tradition and all historical testimony as to the origin of the Pentateuch are against them. The burden of proof is wholly upon the critics. And this proof should be clear and convincing in proportion to the gravity and the revolutionary character of the consequences which it is proposed to base upon it."

2. Moreover, we know what can be done, or rather what cannot be done, in the analysis of composite literary productions. Some of the plays of Shakespeare are called his "mixed plays," because it is known that he collaborated with another

*"Moses and His Recent Critics," pages 104, 105.

author in their production. The very keenest critics have sought to separate his part in these plays from the rest, but they confess that the result is uncertainty and dissatisfaction. Coleridge professed to distinguish the passages contributed by Shakespeare by a process of feeling, but Macaulay pronounced this claim to be nonsense, and the entire effort, whether made by the analysis of phraseology and style, or by esthetic perceptions, is an admitted failure. And this in spite of the fact that the style of Shakespeare is one of the most peculiar and inimitable. The Anglican Prayer Book is another composite production which the higher critics have often been invited to analyze and distribute to its various sources. Some of the authors of these sources lived centuries apart. They are now well known from the studies of historians. But the Prayer Book itself does not reveal one of them, though its various vocabularies and styles have been carefully interrogated. Now if the analysis of the Pentateuch can lead to such certainties, why should not the analysis of Shakespeare and the Prayer Book do as much? How can men accomplish in a foreign language what they cannot accomplish in their own? How can they accomplish in a dead language what they cannot accomplish in a living language? How can they distinguish ten or eighteen or twenty-two collaborators in a small literary production, when they cannot distinguish two? These questions have been asked many times, but the higher critics have given no answer whatever, preferring the safety of a learned silence; "The oracles are dumb."

3. Much has been made of differences of vocabulary in the Pentateuch, and elaborate lists of words have been assigned to each of the supposed authors. But these distinctions fade away when subjected to careful scrutiny, and Driver admits that "the phraseological criteria * * * are slight." Orr,* who quotes this testimony, adds, "They are slight, in fact, to a degree of tenuity that often makes the recital of them appear like trifling."

*"The Problem of the Old Testament," page 230.

SECOND FALLACY: THE THEORY OF EVOLUTION APPLIED TO LITERATURE AND RELIGION.

II. A second fundamental fallacy of the higher criticism is its dependence on the theory of evolution as the explanation of the history of literature and of religion. The progress of the higher criticism towards its present state has been rapid and assured since Vatke¹ discovered in the Hegelian philosophy of evolution a means of biblical criticism. The Spencerian philosophy of evolution, aided and reinforced by Darwinism, has added greatly to the confidence of the higher critics. As Vatke, one of the earlier members of the school, made the hypothesis of evolution the guiding presupposition of his critical work, so today does Professor Jordan,² the very latest representative of the higher criticism. "The nineteenth century," he declares, "has applied to the history of the documents of the Hebrew people its own magic word, evolution. The thought represented by that popular word has been found to have a real meaning in our investigations regarding the religious life and the theological beliefs of Israel." Thus, were there no hypothesis of evolution, there would be no higher criticism. The "assured results" of the higher criticism have been gained, after all, not by an inductive study of the biblical books to ascertain if they present a great variety of styles and vocabularies and religious points of view. They have been attained by assuming that the hypothesis of evolution is true, and that the religion of Israel must have unfolded itself by a process of natural evolution. They have been attained by an interested cross-examination of the biblical books to constrain them to admit the hypothesis of evolution. The imagination has played a large part in the process, and the so-called evidences upon which the "assured results" rest are largely imaginary.

But the hypothesis of evolution, when applied to the his-

¹"Die Biblische Theologie Wissenschaftlich Dargestellt."

²"Biblical Criticism and Modern Thought," T. and T. Clark, 1909.

tory of literature, is a fallacy, leaving us utterly unable to account for Homer, or Dante, or Shakespeare, the greatest poets of the world, yet all of them writing in the dawn of the great literatures of the world. It is a fallacy when applied to the history of religion, leaving us utterly unable to account for Abraham and Moses and Christ, and requiring us to deny that they could have been such men as the Bible declares them to have been. The hypothesis is a fallacy when applied to the history of the human race in general. Our race has made progress under the influence of supernatural revelation; but progress under the influence of supernatural revelation is one thing, and evolution is another. Buckle* undertook to account for history by a thorough-going application of the hypothesis of evolution to its problems; but no historian today believes that he succeeded in his effort, and his work is universally regarded as a brilliant curiosity. The types of evolution advocated by different higher critics are widely different from one another, varying from the pure naturalism of Wellhausen to the recognition of some feeble rays of supernatural revelation; but the hypothesis of evolution in any form, when applied to human history, blinds us and renders us incapable of beholding the glory of God in its more signal manifestations.

THIRD FALLACY: THE BIBLE A NATURAL BOOK

III. A third fallacy of the higher critics is the doctrine concerning the Scriptures which they teach. If a consistent hypothesis of evolution is made the basis of our religious thinking, the Bible will be regarded as only a product of human nature working in the field of religious literature. It will be merely a natural book. If there are higher critics who recoil from this application of the hypothesis of evolution and who seek to modify it by recognizing some special evidences of the divine in the Bible, the inspiration of which they speak rises but little higher than the providential guidance of the writers.

*"History of Civilization in England."

The church doctrine of the full inspiration of the Bible is almost never held by the higher critics of any class, even of the more believing. Here and there we may discover one and another who try to save some fragments of the church doctrine, but they are few and far between, and the salvage to which they cling is so small and poor that it is scarcely worth while. Throughout their ranks the storm of opposition to the supernatural in all its forms is so fierce as to leave little place for the faith of the church that the Bible is the very Word of God to man. But the fallacy of this denial is evident to every believer who reads the Bible with an open mind. He knows by an immediate consciousness that it is the product of the Holy Spirit. As the sheep know the voice of the shepherd, so the mature Christian knows that the Bible speaks with a divine voice. On this ground every Christian can test the value of the higher criticism for himself. The Bible manifests itself to the spiritual perception of the Christian as in the fullest sense human, and in the fullest sense divine. This is true of the Old Testament, as well as of the New.

FOURTH FALLACY: THE MIRACLES DENIED.

IV. Yet another fallacy of the higher critics is found in their teachings concerning the biblical miracles. If the hypothesis of evolution is applied to the Scriptures consistently, it will lead us to deny all the miracles which they record. But if applied timidly and waveringly, as it is by some of the English and American higher critics, it will lead us to deny a large part of the miracles, and to inject as much of the natural as is any way possible into the rest. We shall strain out as much of the gnat of the supernatural as we can, and swallow as much of the camel of evolution as we can. We shall probably reject all the miracles of the Old Testament, explaining some of them as popular legends, and others as coincidences. In the New Testament we shall pick and choose, and no two of us will agree concerning those to be rejected

and those to be accepted. If the higher criticism shall be adopted as the doctrine of the church, believers will be left in a distressing state of doubt and uncertainty concerning the narratives of the four Gospels, and unbelievers will scoff and mock. A theory which leads to such wanderings of thought regarding the supernatural in the Scriptures must be fallacious. God is not a God of confusion.

Among the higher critics who accept some of the miracles there is a notable desire to discredit the virgin birth of our Lord, and their treatment of this event presents a good example of the fallacies of reasoning by means of which they would abolish many of the other miracles. One feature of their argument may suffice as an exhibition of all. It is the search for parallels in the pagan mythologies. There are many instances in the pagan stories of the birth of men from human mothers and divine fathers, and the higher critics would create the impression that the writers who record the birth of Christ were influenced by these fables to emulate them, and thus to secure for Him the honor of a celestial paternity. It turns out, however, that these pagan fables do not in any case present to us a virgin mother; the child is always the product of commerce with a god who assumes a human form for the purpose. The despair of the higher critics in this hunt for events of the same kind is well illustrated by Cheyne,* who cites the record of the Babylonian king Sargon, about 3,800 B. C. This monarch represents himself as having "been born of a poor mother in secret, and as not knowing his father." There have been many millions of such instances, but we do not think of the mothers as virgins. Nor does the Babylonian story affirm that the mother of Sargon was a virgin, or even that his father was a god. It is plain that Sargon did not intend to claim a supernatural origin, for, after saying that he "did not know his father," he adds that "the brother of his father lived in the mountains." It was a case

*"Bible Problems," page 80.

like multitudes of others in which children, early orphaned, have not known their fathers, but have known the relations of their fathers. This statement of Sargon I quote from a translation of it made by Cheyne himself in the "Encyclopedia Biblica." He continues, "There is reason to suspect that something similar was originally said by the Israelites of Moses." To substantiate this he adds, "See Encyclopedia Biblica, 'Moses,' section 3 with note 4." On turning to this reference the reader finds that the article was written by Cheyne himself, and that it contains no evidence whatever.

FIFTH FALLACY: THE TESTIMONY OF ARCHAEOLOGY DENIED.

V. The limitation of the field of research as far as possible to the biblical books as literary productions has rendered many of the higher critics reluctant to admit the new light derived from archaeology. This is granted by Cheyne.* "I have no wish to deny," he says, "that the so-called 'higher critics' in the past were as a rule suspicious of Assyriology as a young, and, as they thought, too self-assertive science, and that many of those who now recognize its contributions to knowledge are somewhat too mechanical in the use of it, and too skeptical as to the influence of Babylonian culture in relatively early times in Syria, Palestine and even Arabia." This grudging recognition of the testimony of archaeology may be observed in several details.

1. It was said that the Hexateuch must have been formed chiefly by the gathering up of oral traditions, because it is not to be supposed that the early Hebrews possessed the art of writing and of keeping records. But the entire progress of archaeological study refutes this. In particular the discovery of the Tel el-Amarna tablets has shown that writing in cuneiform characters and in the Assyrio-Babylonian language was common to the entire biblical world long before the exodus.

*"Bible Problems," page 142.

The discovery was made by Egyptian peasants in 1887. There are more than three hundred tablets, which came from various lands, including Babylonia and Palestine. Other finds have added their testimony to the fact that writing and the preservation of records were the peculiar passions of the ancient civilized world. Under the constraint of the overwhelming evidences, Professor Jordan writes as follows: "The question as to the age of writing never played a great part in the discussion." He falls back on the supposition that the nomadic life of the early Hebrews would prevent them from acquiring the art of writing. He treats us to such reasoning as the following: "If the fact that writing is very old is such a powerful argument when taken alone, it might enable you to prove that Alfred the Great wrote Shakespeare's plays."

2. It was easy to treat Abraham as a mythical figure when the early records of Babylonia were but little known. The entire coloring of those chapters of Genesis which refer to Mesopotamia could be regarded as the product of the imagination. This is no longer the case. Thus Clay,* writing of Genesis 14, says: "The theory of the late origin of all the Hebrew Scriptures prompted the critics to declare this narrative to be a pure invention of a later Hebrew writer. * * * The patriarchs were relegated to the region of myth and legend. Abraham was made a fictitious father of the Hebrews. * * * Even the political situation was declared to be inconsistent with fact. * * * Weighing carefully the position taken by the critics in the light of what has been revealed through the decipherment of the cuneiform inscriptions, we find that the very foundations upon which their theories rest, with reference to the points that could be tested, totally disappear. The truth is, that wherever any light has been thrown upon the subject through excavations, their hypotheses have invariably been found wanting." But the higher critics are

*"Light on the Old Testament from Babel." 1907. Clay is Assistant Professor and Assistant Curator of the Babylonian Section, Department of Archaeology, in the University of Pennsylvania.

still reluctant to admit this new light. Thus Kent¹ says, "The primary value of these stories is didactic and religious, rather than historical."

3. The books of Joshua and Judges have been regarded by the higher critics as unhistorical on the ground that their portraiture of the political, religious, and social condition of Palestine in the thirteenth century B. C. is incredible. This cannot be said any longer, for the recent excavations in Palestine have shown us a land exactly like that of these books. The portraiture is so precise, and is drawn out in so many minute lineaments, that it cannot be the product of oral tradition floating down through a thousand years. In what details the accuracy of the biblical picture of early Palestine is exhibited may be seen perhaps best in the excavations by Macalister² at Gezer. Here again there are absolutely no discrepancies between the Land and the Book, for the Land lifts up a thousand voices to testify that the Book is history and not legend.

4. It was held by the higher critics that the legislation which we call Mosaic could not have been produced by Moses, since his age was too early for such codes. This reasoning was completely negated by the discovery of the code of Hammurabi, the Amraphel³ of Genesis 14. This code is very different from that of Moses; it is more systematic; and it is at least seven hundred years earlier than the Mosaic legislation.

In short, from the origin of the higher criticism till this present time the discoveries in the field of archaeology have given it a succession of serious blows. The higher critics were shocked when the passion of the ancient world for writing and the preservation of documents was discovered. They were shocked when primitive Babylonia appeared as the land of Abraham. They were shocked when early Palestine appeared as the land of Joshua and the Judges. They were shocked when

¹Biblical World, Dec., 1906.

²"Bible Side-Lights from the Mound of Gezer."

³On this matter see any dictionary of the Bible, art. "Amraphel."

Amraphel came back from the grave as a real historical character, bearing his code of laws. They were shocked when the stele of the Pharaoh of the exodus was read, and it was proved that he knew a people called Israel, that they had no settled place of abode, that they were "without grain" for food, and that in these particulars they were quite as they are represented by the Scriptures to have been when they had fled from Egypt into the wilderness.* The embarrassment created by these discoveries is manifest in many of the recent writings of the higher critics, in which, however, they still cling heroically to their analysis and their late dating of the Pentateuch and their confidence in the hypothesis of evolution as the key of all history.

SIXTH FALLACY: THE PSALMS WRITTEN AFTER THE EXILE.

VI. The Psalms are usually dated by the higher critics after the exile. The great majority of the higher critics are agreed here, and tell us that these varied and touching and magnificent lyrics of religious experience all come to us from a period later than 450 B. C. A few of the critics admit an earlier origin of three or four of them, but they do this waveringly, grudgingly, and against the general consensus of opinion among their fellows. In the Bible a very large number of the Psalms are ascribed to David, and these, with a few insignificant and doubtful exceptions, are denied to him and brought down, like the rest, to the age of the second temple. This leads me to the following observations:

*The higher critics usually slur over this remarkable inscription, and give us neither an accurate translation nor a natural interpretation of it. I have, therefore, special pleasure in quoting the following from Driver, "Authority and Archaeology," page 61: "Whereas the other places named in the inscription all have the determinative for 'country,' Ysiraa has the determinative for 'men': it follows that the reference is not to the land of Israel, but to Israel as a tribe or people, whether migratory, or on the march." Thus this distinguished higher critic sanctions the view of the record which I have adopted. He represents Maspero and Naville as doing the same.

1. Who wrote the Psalms? Here the higher critics have no answer. Of the period from 400 to 175 B. C. we are in almost total ignorance. Josephus knows almost nothing about it, nor has any other writer told us more. Yet, according to the theory, it was precisely in these centuries of silence, when the Jews had no great writers, that they produced this magnificent outburst of sacred song.

2. This is the more remarkable when we consider the well known men to whom the theory denies the authorship of any of the Psalms. The list includes such names as Moses, David, Samuel, Nathan, Solomon, Isaiah, Jeremiah, and the long list of preëxilic prophets. We are asked to believe that these men composed no Psalms, and that the entire collection was contributed by men so obscure that they have left no single name by which we can identify them with their work.

3. This will appear still more extraordinary if we consider the times in which, it is said, no Psalms were produced, and contrast them with the times in which all of them were produced. The times in which none were produced were the great times, the times of growth, of mental ferment, of conquest, of imperial expansion, of disaster, and of recovery. The times in which none were produced were the times of the splendid temple of Solomon, with its splendid worship. The times in which none were produced were the heroic times of Elijah and Elisha, when the people of Jehovah struggled for their existence against the abominations of the pagan gods. On the other hand, the times which actually produced them were the times of growing legalism, of obscurity, and of inferior abilities. All this is incredible. We could believe it only if we first came to believe that the Psalms are works of slight literary and religious value. This is actually done by Wellhausen, who says,* "They certainly are to the smallest extent original, and are for the most part imitations which illustrate the saying about much writing." The Psalms are not all of an

*Quoted by Orr, "The Problem of the Old Testament," page 435.

equally high degree of excellence, and there are a few of them which might give some faint color of justice to this depreciation of the entire collection. But as a whole they are exactly the reverse of this picture. Furthermore, they contain absolutely no legalism, but are as free from it as are the Sermon on the Mount and the Pauline epistles. Yet further, the writers stand out as personalities, and they must have left a deep impression upon their fellows. Finally, they were full of the fire of genius kindled by the Holy Spirit. It is impossible for us to attribute the Psalms to the unknown mediocrities of the period which followed the restoration.

4. Very many of the Psalms plainly appear to be ancient. They sing of early events, and have no trace of allusion to the age which is said to have produced them.

5. The large number of Psalms attributed to David have attracted the special attention of the higher critics. They are denied to him on various grounds. He was a wicked man, and hence incapable of writing these praises to the God of righteousness. He was an iron warrior and statesman, and hence not gifted with the emotions found in these productions. He was so busy with the cares of conquest and administration that he had no leisure for literary work. Finally, his conception of God was utterly different from that which moved the psalmists.

The larger part of this catalogue of inabilities is manifestly erroneous. David, with some glaring faults, and with a single enormous crime, for which he was profoundly penitent, was one of the noblest of men. He was indeed an iron warrior and statesman, but also one of the most emotional of all great historic characters. He was busy, but busy men not seldom find relief in literary occupations, as Washington, during the Revolutionary War, poured forth a continual tide of letters, and as Cæsar, Marcus Aurelius, and Gladstone, while burdened with the cares of empire, composed immortal books. The conception of God with which David began his career was indeed narrow (I. Sam. 26:19). But did he learn nothing

in all his later experiences, and his associations with holy priests and prophets? He was certainly teachable: did God fail to make use of him in further revealing Himself to His people? To deny these Psalms to David on the ground of his limited views of God in his early life, is this not to deny that God made successive revelations of Himself wherever He found suitable channels? If, further, we consider the unquestioned skill of David in the music of his nation and his age (I. Sam. 16:14-25), this will constitute a presupposition in favor of his interest in sacred song. If, finally, we consider his personal career of danger and deliverance, this will appear as the natural means of awakening in him the spirit of varied religious poetry. His times were much like the Elizabethan period, which ministered unexampled stimulus to the English mind.

From all this we may turn to the singular verdict of Professor Jordan: "If a man says he cannot see why David could not have written Psalms 51 and 139, you are compelled to reply as politely as possible that if he did write them then any man can write anything." So also we may say, "as politely as possible," that if Shakespeare, with his "small Latin and less Greek," did write his incomparable dramas, "then any man can write anything"; that if Dickens, with his mere elementary education, did write his great novels, "then any man can write anything"; and that if Lincoln, who had no early schooling, did write his Gettysburg address, "then any man can write anything."

SEVENTH FALLACY: DEUTERONOMY NOT WRITTEN BY MOSES.

VII. One of the fixed points of the higher criticism is its theory of the origin of Deuteronomy. In I. Kings 22 we have the history of the finding of the book of the law in the temple, which was being repaired. Now the higher critics present this finding, not as the discovery of an ancient docu-

ment, but as the finding of an entirely new document, which had been concealed in the temple in order that it might be found, might be accepted as the production of Moses, and might produce an effect by its assumed authorship. It is not supposed for a moment that the writer innocently chose the fictitious dress of Mosaic authorship for merely literary purposes. On the contrary, it is steadfastly maintained that he intended to deceive, and that others were with him in the plot to deceive. This statement of the case leads me to the following reflections:

1. According to the theory, this was an instance of pious fraud. And the fraud must have been prepared deliberately. The manuscript must have been soiled and frayed by special care, for it was at once admitted to be ancient. This supposition of deceit must always repel the Christian believer.

2. Our Lord draws from the Book of Deuteronomy all the three texts with which He foils the tempter, Matt. 4:1-11, Luke 4:1-14. It must always shock the devout student that his Saviour should select His weapons from an armory founded on deceit.

3. This may be called an appeal to ignorant piety, rather than to scholarly criticism. But surely the moral argument should have some weight in scholarly criticism. In the sphere of religion moral impossibilities are as insuperable as physical and mental.

4. If we turn to consideration of a literary kind, it is to be observed that the higher criticism runs counter here to the statement of the book itself that Moses was its author.

5. It runs counter to the narrative of the finding of the book, and turns the finding of an ancient book into the forgery of a new book.

6. It runs counter to the judgment of all the intelligent men of the time who learned of the discovery. They judged the book to have come down from the Mosaic age, and to be from the pen of Moses. We hear of no dissent whatever.

7. It seeks support in a variety of reasons, such as style, historical discrepancies, and legal contradictions, all of which prove of little substance when examined fairly.

EIGHTH FALLACY: THE PRIESTLY LEGISLATION NOT ENACTED UNTIL THE EXILE.

VIII. Another case of forgery is found in the origin of the priestly legislation, if we are to believe the higher critics. This legislation is contained in a large number of passages scattered through Exodus, Leviticus, and Numbers. It has to do chiefly with the tabernacle and its worship, with the duties of the priests and Levites, and with the relations of the people to the institutions of religion. It is attributed to Moses in scores of places. It has a strong coloring of the Mosaic age and of the wilderness life. It affirms the existence of the tabernacle, with an orderly administration of the ritual services. But this is all imagined, for the legislation is a late production. Before the exile there were temple services and a priesthood, with certain regulations concerning them, either oral or written, and use was made of this tradition; but as a whole the legislation was enacted by such men as Ezekiel and Ezra during and immediately after the exile, or about 444 B. C. The name of Moses, the fiction of a tabernacle, and the general coloring of the Mosaic age, were given it in order to render it authoritative and to secure the ready obedience of the nation. But now:

1. The moral objection here is insuperable. The supposition of forgery, and of forgery so cunning, so elaborate, and so minute, is abhorrent. If the forgery had been invented and executed by wicked men to promote some scheme of selfishness, it would have been less odious. But when it is presented to us as the expedient of holy men, for the advancement of the religion of the God of righteousness, which afterwards blossomed out into Christianity, we must revolt.

2. The theory gives us a portraiture of such men as

Ezekiel and Ezra which is utterly alien from all that we know of them. The expedient might be worthy of the prophets of Baal or of Chemosh; it was certainly not worthy of the prophets of Jehovah, and we dishonor them when we attribute it to them and place them upon a low plane of craft and cunning of which the records concerning them are utterly ignorant.

3. The people who returned from the exile were among the most intelligent and enterprising of the nation, else they would not have returned, and they would not have been deceived by the sudden appearance of Mosaic laws forged for the occasion and never before heard of.

4. Many of the regulations of this legislation are drastic. It subjected the priests and Levites to a rule which must have been irksome in the extreme, and it would not have been lightly accepted. We may be certain that if it had been a new thing fraudulently ascribed to Moses, these men would have detected the deceit, and would have refused to be bound by it. But we do not hear of any revolt, or even of any criticism.

Such are some of the fundamental fallacies of the higher criticism. They constitute an array of impossibilities. I have stated them in their more moderate forms, that they may be seen and weighed without the remarkable extravagances which some of their advocates indulge. In the very mildest interpretation which can be given them, they are repugnant to the Christian faith.

NO MIDDLE GROUND.

But might we not accept a part of this system of thought without going to any hurtful extreme? Many today are seeking to do this. They present to us two diverse results.

1. Some, who stand at the beginning of the tide, find themselves in a position of doubt. If they are laymen, they know not what to believe. If they are ministers, they know not what to believe or to teach. In either case, they have no firm footing, and no Gospel, except a few platitudes which do little harm and little good.

2. The majority of those who struggle to stand here find it impossible to do so, and give themselves up to the current. There is intellectual consistency in the lofty church doctrine of inspiration. There may be intellectual consistency in the doctrine that all things have had a natural origin and history, under the general providence of God, as distinguished from His supernatural revelation of Himself through holy men, and especially through His co-equal Son, so that the Bible is as little supernatural as the "Imitation of Christ" or the "Pilgrim's Progress." But there is no position of intellectual consistency between these two, and the great mass of those who try to pause at various points along the descent are swept down with the current. The natural view of the Scriptures is a sea which has been rising higher for three-quarters of a century. Many Christians bid it welcome to pour lightly over the walls which the faith of the church has always set up against it, in the expectation that it will prove a healthful and helpful stream. It is already a cataract, uprooting, destroying, and slaying.

APPENDIX.

Those who wish to study these fallacies further are advised to read the following books:

ORR.	"The Problem of the Old Testament," and "The Bible Under Fire."
MÖLLER.	"Are the Critics Right?"
SCHMAUK.	"The Negative Criticism and the Old Testament."
CROSLEGH.	"The Bible in the Light of Today."
VARIOUS AUTHORS.	"Lex Mosaica."
GREEN.	"The Higher Criticism of the Pentateuch."
CHAMBERS.	"Moses and His Recent Critics."
BLOMFIELD.	"The Old Testament and the New Criticism."
RAVEN.	"Old Testament Introduction."
SAYCE.	"The Early History of the Hebrews."

CHAPTER IV.

CHRIST AND CRITICISM.

BY SIR ROBERT ANDERSON, K. C. B., LL. D.

AUTHOR OF "THE BIBLE AND MODERN CRITICISM," ETC., ETC.,
LONDON, ENGLAND.

In his "Founders of Old Testament Criticism" Professor Cheyne of Oxford gives the foremost place to Eichhorn. He hails him, in fact, as *the* founder of the cult. And according to this same authority, what led Eichhorn to enter on his task was "his hope to contribute to the winning back of the educated classes to religion." The rationalism of Germany at the close of the eighteenth century would accept the Bible only on the terms of bringing it down to the level of a human book, and the problem which had to be solved was to get rid of the element of miracle which pervades it. Working on the labors of his predecessors, Eichhorn achieved this to his own satisfaction by appealing to the oriental habit of thought, which seizes upon ultimate causes and ignores intermediate processes. This commended itself on two grounds. It had an undoubted element of truth, and it was consistent with reverence for Holy Scripture. For of the founder of the "Higher Criticism" it was said, what cannot be said of any of his successors, that "faith in that which is holy, even in the miracles of the Bible, was never shattered by Eichhorn in any youthful mind."

In the view of his successors, however, Eichhorn's hypothesis was open to the fatal objection that it was altogether inadequate. So the next generation of critics adopted the more drastic theory that the Mosaic books were "mosaic" in the sense that they were literary forgeries of a late date, composed of materials supplied by ancient documents and the myths and legends of the Hebrew race. And though this theory has been

modified from time to time during the last century, it remains substantially the "critical" view of the Pentateuch. But it is open to two main objections, either of which would be fatal. It is inconsistent with the evidence. And it directly challenges the authority of the Lord Jesus Christ as a teacher; for one of the few undisputed facts in this controversy is that our Lord accredited the books of Moses as having divine authority.

THE TRUE AND THE COUNTERFEIT.

It may be well to deal first with the least important of these objections. And here we must distinguish between the true Higher Criticism and its counterfeit. The rationalistic "Higher Criticism," when putting the Pentateuch upon its trial, began with the verdict and then cast about to find the evidence; whereas, true criticism enters upon its inquiries with an open mind and pursues them without prejudice. The difference may be aptly illustrated by the position assumed by a typical French judge and by an ideal English judge in a criminal trial. The one aims at convicting the accused, the other at elucidating the truth. "The proper function of the Higher Criticism is to determine the origin, date, and literary structure of an ancient writing." This is Professor Driver's description of *true* criticism. But the aim of the counterfeit is to disprove the genuineness of the ancient writings. The justice of this statement is established by the fact that Hebraists and theologians of the highest eminence, whose investigation of the Pentateuch problem has convinced them of the genuineness of the books, are not recognized at all.

In Britain, at least—and I am not competent to speak of Germany or America—no theologian of the first rank has adopted their "assured results." But the judgment of such men as Pusey, Lightfoot and Salmon, not to speak of men who are still with us, they contemptuously ignore; for the rationalistic Higher Critic is not one who investigates the evidence, but one who accepts the verdict.

THE PHILOLOGICAL INQUIRY.

If, as its apostles sometimes urge, the Higher Criticism is a purely philological inquiry, two obvious conclusions follow. The first is that its verdict must be in favor of the Mosaic books; for each of the books contains peculiar words suited to the time and circumstances to which it is traditionally assigned. This is admitted, and the critics attribute the presence of such words to the Jesuitical skill of the priestly forgers. But this only lends weight to the further conclusion that Higher Criticism is wholly incompetent to deal with the main issue on which it claims to adjudicate. For the genuineness of the Pentateuch must be decided on the same principles on which the genuineness of ancient documents is dealt with in our courts of justice. And the language of the documents is only one part of the needed evidence, and not the most important part. And fitness for dealing with evidence depends upon qualities to which Hebraists, as such, have no special claim. Indeed, their writings afford signal proofs of their unfitness for inquiries which they insist on regarding as their special preserve.

Take, for example, Professor Driver's grave assertion that the presence of two Greek words in Daniel (they are the names of musical instruments) *demand* a date for the book subsequent to the Greek conquest. It has been established by Professor Sayce and others that the intercourse between Babylon and Greece in, and before, the days of Nebuchadnezzar would amply account for the presence in the Chaldean capital of musical instruments with Greek names. And Colonel Conder, moreover,—a very high authority—considers the words to be Akkadian, and not Greek at all! But apart from all this, we can imagine the reception that would be given to such a statement by any competent tribunal. The story bears repeating—it is a record of facts—that at a church bazaar in Lincoln some years ago, the alarm was raised that pickpockets were at work,

and two ladies had lost their purses. The empty purses were afterwards found in the pocket of the Bishop of the Diocese! On the evidence of the two purses the Bishop should be convicted as a thief, and on the evidence of the two words the book of Daniel should be convicted as a forgery!

HISTORICAL BLUNDER.

Here is another typical item in the Critics' indictment of Daniel. The book opens by recording Nebuchadnezzar's siege of Jerusalem in the third year of Jehoiakim, a statement the correctness of which is confirmed by history, sacred and secular. Berosus, the Chaldean historian, tells us that during this expedition Nebuchadnezzar received tidings of his father's death, and that, committing to others the care of his army and of his Jewish and other prisoners, "he himself hastened home across the desert." But the German skeptics, having decided that Daniel was a forgery, had to find evidence to support their verdict. And so they made the brilliant discovery that Berosus was here referring to the expedition of the following year, when Nebuchadnezzar won the battle of Carchemish against the army of the king of Egypt, and that he had not at that time invaded Judea at all. But Carchemish is on the Euphrates, and the idea of "hastening home" from there to Babylon across the desert is worthy of a schoolboy's essay! That he crossed the desert is proof that he set out from Judea; and his Jewish captives were, of course, Daniel and his companion princes. His invasion of Judea took place before his accession, in Jehoiakim's *third* year, whereas the battle of Carchemish was fought after his accession, in the king of Judah's *fourth* year, as the biblical books record. But this grotesque blunder of Bertholdt's "Book of Daniel" in the beginning of the nineteenth century is gravely reproduced in Professor Driver's "Book of Daniel" at the beginning of the twentieth century.

CRITICAL PROFANITY.

But to return to Moses. According to "the critical hypothesis," the books of the Pentateuch are literary forgeries of the Exilic Era, the work of the Jerusalem priests of those evil days. From the Book of Jeremiah we know that those men were profane apostates; and if "the critical hypothesis" be true, they were infinitely worse than even the prophet's inspired denunciations of them indicate. For no eighteenth century atheist ever sank to a lower depth of profanity than is displayed by their use of the Sacred Name. In the preface to his "Darkness and Dawn," Dean Farrar claims that he "never touches the early preachers of Christianity with the finger of fiction." When his story makes Apostles speak, he has "confined their words to the words of a revelation." But *cr. hyp.*, the authors of the Pentateuch "touched with the finger of fiction" not only the holy men of the ancient days, but their Jehovah God. "Jehovah spake unto Moses, saying." This and kindred formulas are repeated times without number in the Mosaic books. If this be romance, a lower type of profanity is inconceivable, unless it be that of the man who fails to be shocked and revolted by it.

But no; facts prove that this judgment is unjust. For men of unfeigned piety and deep reverence for divine things can be so blinded by the superstitions of "religion" that the *imprimatur* of the church enables them to regard these discredited books as Holy Scripture. As critics they brand the Pentateuch as a tissue of myth and legend and fraud, but as religionists they assure us that this "implies no denial of its inspiration or disparagement of its contents."*

ERRORS REFUTED BY FACTS.

In controversy it is of the greatest importance to allow opponents to state their position in their own words; and here

*"The Higher Criticism: Three Papers," by Professors Driver and Kirkpatrick.

is Professor Driver's statement of the case against the Books of Moses:

"We can only argue on grounds of probability derived from our view of the progress of the art of writing, or of literary composition, or of the rise and growth of the prophetic tone and feeling in ancient Israel, or of the period at which the traditions contained in the narratives might have taken shape, or of the probability that they would have been written down before the impetus given to culture by the monarchy had taken effect, and similar considerations, for estimating most of which, though plausible arguments on one side or the other may be advanced, a standard on which we can confidently rely scarcely admits of being fixed." ("Introduction," 6th ed., page 123.)

This modest reference to "literary composition" and "the art of writing" is characteristic. It is intended to gloss over the abandonment of one of the chief points in the original attack. Had "Driver's Introduction" appeared twenty years earlier, the assumption that such a literature as the Pentateuch could belong to the age of Moses would doubtless have been branded as an anachronism. For one of the main grounds on which the books were assigned to the latter days of the monarchy was that the Hebrews of six centuries earlier were an illiterate people. And after that error had been refuted by archaeological discoveries, it was still maintained that a code of laws so advanced, and so elaborate, as that of Moses could not have originated in such an age. This figment, however, was in its turn exploded, when the spade of the explorer brought to light the now famous Code of Khammurabi, the Amraphel of Genesis, who was king of Babylon in the time of Abraham.

Instead, however, of donning the white sheet when confronted by this new witness, the critics, with great effrontery, pointed to the newly-found Code as the original of the laws of Sinai. Such a conclusion is natural on the part of men who treat the Pentateuch as merely human. But the critics cannot have it both ways. The Moses who copied Khammurabi must

have been the real Moses of the Exodus, and not the mythical Moses of the Exile, who wrote long centuries after Khammurabi had been forgotten!

AN INCREDIBLE THEORY.

The evidence of the Khammurabi Code refutes an important count in the critics' indictment of the Pentateuch; but we can call another witness whose testimony demolishes their whole case. The Pentateuch, as we all know, and the Pentateuch alone, constitutes the Bible of the Samaritans. Who, then, were the Samaritans? And how and when did they obtain the Pentateuch? Here again the critics shall speak for themselves. Among the distinguished men who have championed their crusade in Britain there has been none more esteemed, none more scholarly, than the late Professor Robertson Smith; and here is an extract from his "Samaritans" article in the "Encyclopedia Britannica":

"They (the Samaritans) regard themselves as Israelites, descendants of the ten tribes, and claim to possess the orthodox religion of Moses * * * The priestly law, which is throughout based on the practice of the priests in Jerusalem before the Captivity, was reduced to form after the Exile, and was published by Ezra as the law of the rebuilt temple of Zion. The Samaritans must, therefore, have derived their Pentateuch from the Jews after Ezra's reforms." And in the same paragraph he says that, according to the contention of the Samaritans, "not only the temple of Zion, but the earlier temple of Shiloh and the priesthood of Eli, were schismatical." And yet, as he goes on to say, "the Samaritan religion was built on the Pentateuch alone."

Now mark what this implies. We know something of racial bitterness. We know more, unfortunately, of the fierce bitterness of religious strife. And both these elements combined to alienate the Samaritans from the Jews. But more than this, in the post-exilic period distrust and dislike were

turned to intense hatred—"abhorrence" is Robertson Smith's word—by the sternness and contempt with which the Jews spurned their proffered help in the work of reconstruction at Jerusalem, and refused to acknowledge them in any way. And yet we are asked to believe that, at this very time and in these very circumstances, the Samaritans, while hating the Jews much as Orangemen hate the Jesuits, and denouncing the whole Jewish cult as schismatical, not only accepted these Jewish books relating to that cult as the "service books" of their own ritual, but adopted them as their "Bible," to the exclusion even of the writings of their own Israelite prophets, and the venerated and sacred books which record the history of their kings. In the whole range of controversy, religious or secular, was there ever propounded a theory more utterly incredible and preposterous!

ANOTHER PREPOSTEROUS POSITION.

No less preposterous are the grounds on which this conclusion is commended to us. Here is a statement of them, quoted from the standard textbook of the cult, Hasting's "Bible Dictionary":

"There is at least one valid ground for the conclusion that the Pentateuch was first accepted by the Samaritans after the Exile. Why was their request to be allowed to take part in the building of the second temple refused by the heads of the Jerusalem community? Very probably because the Jews were aware that the Samaritans did not as yet possess the Law-Book. It is hard to suppose that otherwise they would have met with this refusal. Further, anyone who, like the present writer, regards the modern criticism of the Pentateuch as essentially correct, has a second decisive reason for adopting the above view." (Professor König's article, "Samaritan Pentateuch," page 68.)

Here are two "decisive reasons" for holding that "the Pentateuch was first accepted by the Samaritans after the Exile." First, because "very probably" it was because they had not

those forged books that the Jews spurned their help; and so they went home and adopted the forged books as their Bible! And, secondly, because criticism has proved that the books were not in existence till then. To characterize the writings of these scholars as they deserve is not a grateful task but the time has come to throw off reserve, when such drivel as this is gravely put forward to induce us to tear from our Bible the Holy Scriptures on which our Divine Lord based His claims to Messiahship.

THE IDEA OF SACRIFICE A REVELATION.

The refutation of the Higher Criticism does not prove that the Pentateuch is inspired of God. The writer who would set himself to establish such a thesis as that within the limits of a Review Article might well be admired for his enthusiasm and daring, but certainly not for his modesty or discretion. Neither does it decide questions which lie within the legitimate province of the true Higher Criticism, as *ex. gr.*, the authorship of Genesis. It is incredible that for the thousands of years that elapsed before the days of Moses, God left His people on earth without a revelation. It is plain, moreover, that many of the ordinances divinely entrusted to Moses were but a renewal of an earlier revelation. The religion of Babylon is clear evidence of such a primeval revelation. How else can the universality of sacrifice be accounted for? Could such a practice have originated in a human brain?

If some demented creature conceived the idea that killing a beast before his enemy's door would propitiate him, his neighbors would no doubt have suppressed him. And if he evolved the belief that his god would be appeased by such an offensive practice, he must have supposed his god to be as mad as himself. The fact that sacrifice prevailed among all races can be explained only by a primeval revelation. And the Bible student will recognize that God thus sought to impress on men that death was the penalty of sin, and to lead them to

look forward to a great blood shedding that would bring life and blessing to mankind. But Babylon was to the ancient world what Rome has been to Christendom. It corrupted every divine ordinance and truth, and perpetuated them as thus corrupted. And in the Pentateuch we have the divine re-issue of the true cult. The figment that the debased and corrupt version was the original may satisfy some professors of Hebrew, but no one who has any practical knowledge of human nature would entertain it.

INSUFFICIENT EVIDENCE.

At this stage, however, what concerns us is not the divine authority of the books, but the human error and folly of the critical attack upon them. The only historical basis of that attack is the fact that in the revival under Josiah, "the book of the law" was found in the temple by Hilkiah, the high priest, to whom the young king entrusted the duty of cleansing and renovating the long neglected shrine. A most natural discovery it was, seeing that Moses had in express terms commanded that it should be kept there (2 Kings 22:8; Deut. 31:26). But according to the critics, the whole business was a detestable trick of the priests. For they it was who forged the books and invented the command, and then hid the product of their infamous work where they knew it would be found.

And apart from this, the only foundation for "the assured results of modern criticism," as they themselves acknowledge, consists of "grounds of probability" and "plausible arguments"! In no civilized country would an habitual criminal be convicted of petty larceny on such evidence as this; and yet it is on these grounds that we are called upon to give up the sacred books which our Divine Lord accredited as "the Word of God" and made the basis of His doctrinal teaching.

CHRIST OR CRITICISM?

And this brings us to the second, and incomparably the

graver, objection to "the assured results of modern criticism." That the Lord Jesus Christ identified Himself with the Hebrew Scriptures, and in a very special way with the Book of Moses, no one disputes. And this being so, we must make choice between Christ and Criticism. For if "the critical hypothesis" of the Pentateuch be sustained, the conclusion is seemingly inevitable, either that He was not divine, or that the records of His teaching are untrustworthy.

Which alternative shall we adopt? If the second, then every claim to inspiration must be abandoned, and agnosticism must supplant faith in the case of every fearless thinker. Inspiration is far too great a question for incidental treatment here; but two remarks with respect to it may not be inopportune. Behind the frauds of Spiritualism there lies the fact, attested by men of high character, some of whom are eminent as scientists and scholars, that definite communications are received in precise words from the world of spirits.* And this being so, to deny that the Spirit of God could thus communicate truth to men, or, in other words, to reject verbal inspiration on *a priori* grounds, betrays the stupidity of systematized unbelief. And, secondly, it is amazing that any one who regards the coming of Christ as God's supreme revelation of Himself can imagine that (to put it on no higher ground than "Providence") the Divine Spirit could fail to ensure that mankind should have a trustworthy and true record of His mission and His teaching.

A MORE HOPELESS DILEMMA.

But if the Gospel narrative be authentic, we are driven back upon the alternative that He of whom they speak could not be divine. "Not so," the critics protest, "for did He not Himself confess His ignorance? And is not this explained by the Apostle's statement that in His humiliation He emptied Himself of His Deity?" And the inference drawn from this (to

*The fact that, as the Christian believes, these spirits are demons who personate the dead, does not affect the argument.

quote the standard text-book of the cult) is that the Lord of Glory "held the current Jewish notions respecting the divine authority and revelation of the Old Testament." But even if this conclusion—as portentous as it is profane—could be established, instead of affording an escape from the dilemma in which the Higher Criticism involves its votaries, it would only serve to make that dilemma more hopeless and more terrible. For what chiefly concerns us is not that, *ex. hyp.*, the Lord's doctrinal teaching was false, but that in unequivocal terms, and with extreme solemnity, He declared again and again that His teaching was not His own but His Father's, and that the very words in which He conveyed it were God-given.

A few years ago the devout were distressed by the proceedings of a certain Chicago "prophet," who claimed divine authority for his lucubrations. Kindly disposed people, rejecting a severer estimate of the man and his platform utterances, regarded him merely as a profane fool. Shall the critics betray us into forming a similarly indulgent estimate of — My pen refuses to complete the sentence!

And will it be believed that the only scriptural basis offered us for this astounding position is a verse in one of the Gospels and a word in one of the Epistles! Passing strange it is that men who handle Holy Scripture with such freedom when it conflicts with their "assured results" should attach such enormous importance to an isolated verse or a single word, when it can be misused to support them. The verse is Mark 13:32, where the Lord says, with reference to His coming again: "Of that day and hour knoweth no one; no, not the angels which are in heaven, neither the Son, but the Father." But this follows immediately upon the words: "Heaven and earth shall pass away, but My words shall not pass away."

THE WORDS OF GOD.

The Lord's words were not "inspired"; they were the words of God in a still higher sense. "The people were astonished

at His teaching," we are told, "for He taught them as one having *exousia*." The word occurs again in Acts 1:7, where He says that times and seasons "the Father hath put in His own *exousia*." And this is explained by Phil. 2:6, 7: "He counted it not a prize (or a thing to be grasped) to be on an equality with God, but *emptied* Himself"—the word on which the *kenosis* theory of the critics depends. And He not only stripped Himself of His glory as God; He gave up His liberty as a man. For He never spoke His own words, but only the words which the Father gave Him to speak. And this was the limitation of His "authority"; so that, beyond what the Father gave Him to speak, He knew nothing and was silent.

But when He spoke, "He taught them as one who had authority, and not as their scribes." From their scribes they were used to receive definite teaching, but it was teaching based on "the law and the prophets." But here was One who stood apart and taught them from a wholly different plane. "For," He declared, "I spake not from Myself; but the Father which sent Me, He hath given Me a commandment what I should say and what I should speak. * * * The things, therefore, which I speak, even as the Father hath said unto Me, so I speak" (John 12:49, 50, R. V.).

And let us not forget that it was not merely the substance of His teaching that was divine, but the very language in which it was conveyed. So that in His prayer on the night of the betrayal He could say, not only "I have given them Thy word," but "I have given them *the words* which Thou gavest Me."* His words, therefore, about Moses and the Hebrew Scriptures were not, as the critics, with such daring and seeming profanity, maintain, the lucubrations of a superstitious and ignorant Jew; they were the words of God, and conveyed truth that was divine and eternal.

When in the dark days of the Exile, God needed a prophet

*Both the *λόγος* and the *ῥήματα* John 17:8, 14; as again in Chap. 14:10, 24.

who would speak only as He gave him words, He struck Ezekiel dumb. Two judgments already rested on that people—the seventy years' Servitude to Babylon, and then the Captivity—and they were warned that continued impenitence would bring on them the still more terrible judgment of the seventy years' desolations. And till that last judgment fell, Ezekiel remained dumb (Ezek. 3:26; 24:27; 33:22). But the Lord Jesus Christ needed no such discipline. He came to do the Father's will, and no words ever passed His lips save the words given Him to speak.

In this connection, moreover, two facts which are strangely overlooked claim prominent notice. The first is that in Mark 13 the antithesis is not at all between man and God, but between the Son of God and the Father. And the second is that He had been re-invested with all that, according to Phil. 2, He laid aside in coming into the world. "All things have been delivered unto Me of My Father," He declared; and this at a time when the proofs that "He was despised and rejected of men" were pressing on Him. His reassuming the glory awaited His return to heaven, but here on earth the all things were already His (Matt. 11:27).

AFTER THE KENOSIS.

The foregoing is surely an adequate reply to the *kenosis* figment of the critics; but if any should still doubt or cavil, there is another answer which is complete and crushing. Whatever may have been the limitations under which He rested during His ministry on earth, He was released from them when He rose from the dead. And it was in His post-resurrection teaching that He gave the fullest and clearest testimony to the Hebrew Scriptures. Then it was that, "*beginning at Moses*, and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." And again, confirming all His previous teaching about those Scriptures, "He said unto them, These are the words which I spake unto you while I was

yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me."

And the record adds: "Then opened He their mind that they might understand the Scriptures." And the rest of the New Testament is the fruit of that ministry, enlarged and unfolded by the Holy Spirit given to lead them into all truth. And in every part of the New Testament the Divine authority of the Hebrew Scriptures, and especially of the Books of Moses, is either taught or assumed.

THE VITAL ISSUE.

Certain it is, then, that the vital issue in this controversy is not the value of the Pentateuch, but the Deity of Christ. And yet the present article does not pretend to deal with the truth of the Deity. Its humble aim is not even to establish the authority of the Scriptures, but merely to discredit the critical attack upon them by exposing its real character and its utter feebleness. The writer's method, therefore, has been mainly destructive criticism, the critics' favorite weapon being thus turned against themselves.

A DEMAND FOR CORRECT STATEMENT.

One cannot but feel distress at having to accord such treatment to certain distinguished men whose reverence for divine things is beyond reproach. A like distress is felt at times by those who have experience in dealing with sedition, or in suppressing riots. But when men who are entitled to consideration and respect thrust themselves into "the line of fire," they must take the consequences. These distinguished men will not fail to receive to the full the deference to which they are entitled, if only they will dissociate themselves from the dishonest claptrap of this crusade ("the assured results of modern criticism"; "all scholars are with us"; and so on—bluster and falsehood by which the weak and ignorant are browbeaten or

deceived) and acknowledge that their "assured results" are mere hypotheses, repudiated by Hebraists and theologians as competent and eminent as themselves.

THINGS TO FEAR.

The effects of this "Higher Criticism" are extremely grave. For it has dethroned the Bible in the home, and the good, old practice of "family worship" is rapidly dying out. And great national interests also are involved. For who can doubt that the prosperity and power of the Protestant nations of the world are due to the influence of the Bible upon character and conduct? Races of men who for generations have been taught to think for themselves in matters of the highest moment will naturally excel in every sphere of effort or of enterprise. And more than this, no one who is trained in the fear of God will fail in his duty to his neighbor, but will prove himself a good citizen. But the dethronement of the Bible leads practically to the dethronement of God; and in Germany and America, and now in England, the effects of this are declaring themselves in ways, and to an extent, well fitted to cause anxiety for the future.

CHRIST SUPREME.

If a personal word may be pardoned in conclusion, the writer would appeal to every book he has written in proof that he is no champion of a rigid, traditional "orthodoxy." With a single limitation, he would advocate full and free criticism of Holy Scripture. And that one limitation is that the words of the Lord Jesus Christ shall be deemed a bar to criticism and "an end of controversy" on every subject expressly dealt with in His teaching. "The Son of God is come"; and by Him came both grace and TRUTH. And from His hand it is that we have received the Scriptures of the Old Testament.

CHAPTER V.

MODERN PHILOSOPHY.

BY PHILIP MAURO, COUNSELLOR-AT-LAW, NEW YORK CITY.

"Beware lest any man spoil you *through philosophy* and vain deceit after (according to) the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fullness of the Godhead bodily; and ye are *complete in Him*, who is the Head of all principality and power." Col. 2:8-10.

In the foregoing passage occurs the only mention which the Scriptures make of philosophy. Nothing is more highly esteemed among men than philosophy. It is on all hands regarded as the supreme exercise and occupation of the human mind, and is indeed an occupation for which but very few men have the requisite intellectual equipment. As far back as the tradition of men goes, philosophy has held this high place in human estimation; and it is, therefore, a fact of much significance that, in all the Bible, philosophy is but once named.

Even in our day the deference paid to philosophy is such that there are not many teachers of the Bible who would venture to warn their fellow-men of its dangers; for philosophers have managed to maintain in Christendom the same eminence which they occupied in heathendom. Indeed, a course in philosophy is now, and for some generations has been, considered an essential part of the education of a man who is preparing for the Christian ministry; and this is not the only one of the "rudiments of the *world*" which has found its way into our theological seminaries. It is, therefore, not surprising that, in the teaching imparted by these seminary graduates, philosophy holds a very different place from that assigned to it by the Bible.

NOT A HUMAN UTTERANCE.

We may be very sure, then, that the passage quoted above is not a human utterance. It does not express man's estimate of philosophy—far from it. In pronouncing that warning Paul is not repeating what he learned while pursuing his course in philosophy at the school of Gamaliel. No *man* would ever have coupled philosophy with vain deceit, or characterized it as a dangerous process against which God's people should be cautioned, lest thereby they should be despoiled of their possessions. No *man* ever defined philosophy as being according to human tradition and the basic principles of this evil world, and not according to Christ. This warning is from God Himself; but, alas, like many other of His solemn warnings, it has been despised and utterly disregarded. The thing against which this earnest warning was spoken has been welcomed with open arms, and incorporated into the theological machinery of our ecclesiastical systems. The consequences of this contemptuous disregard of God's warning are such as might have been expected.

This word "beware" (sometimes rendered "take heed" in our version) does not occur very often in the New Testament. There are not many things whereof believers are bidden to "beware." Some of these are "the scribes," "dogs," "evil-workers," "the concision," and an "evil heart of unbelief" (Mark 12:38; Phil. 3:2; Acts 13:40; Heb. 3:12). The warning of our text is addressed to believers who have been instructed as to their oneness with Christ in His death (at the hands of the world), His burial, and His resurrection. Additional emphasis is given to the warning by the connection in which it occurs. The word rendered "spoil" signifies literally *to make a prey of*, as when one falls into the hands of robbers and is stripped by violence of his goods, or into the hands of smooth-tongued and plausible swindlers who gain his confidence, and by means of their arts fleece him of his valuables. It is heavenly treasure that is in contemplation here, even the

believer's portion of the unsearchable riches of Christ. Hence *empty* deceit is contrasted with the *fulness* of the Godhead which dwells in Christ; and the despoiled condition of one who has been victimized through philosophy is contrasted with the enrichment of those who have apprehended by faith their *completeness* in Him who is the Head of all principality and power.

But why, we may profitably inquire, is philosophy described as an instrument of spoliation in the hands of artful men? And why is it characterized as being after (*i. e.*, according to) the rudiments, or basic principles, of the world? The word rendered "rudiments" occurs four times in Scripture. In Col. 2:20 it is again rendered "rudiments." In Gal. 4:3 and 9 it is rendered "elements." It seems to convey the idea of basic or foundation principles of the world-system. These elements are described in Gal. 4:9 as "weak and beggarly." They do not strengthen and enrich, but weaken and impoverish those who resort to them.

PHILOSOPHY DEFINED.

The reason is perceived, in a general way at least, when we ascertain what philosophy is, namely, the occupation of attempting to devise, by the exercise of the human reason, an explanation of the universe. It is an interminable occupation for the reason that, if the explanation which philosophy is forever-seeking were to be found, that discovery would be the end of philosophy. The occupation of the philosopher would be gone. It is interminable for the stronger reason that the philosopher is bound, by the rules of his profession, to employ in his quest only human wisdom, and it is written that the world, by its wisdom, does not come to the knowledge of God (1 Cor. 1:19-21, 2:14). Incidentally, a large part of the time of the philosopher is occupied in criticising and demonstrating the unreasonableness or absurdity of all philosophical systems except that espoused by himself. This, however, is merely the destructive part of his work, the constructive part being, as has

been said, the employment of his reasoning faculties in the task of devising a system which will account, after a fashion, for the existence and origin of, and for the changes which appear to take place in, the visible universe. Having settled upon such a system, the philosopher must thenceforth defend it from the attacks of philosophers of opposing "Schools" (who will put forth weighty volumes demonstrating to their entire satisfaction that his philosophical system is a tissue of absurdities), and in replying to their many and various objections and criticisms.

"NOT ACCORDING TO CHRIST."

We may thus see at a glance that philosophy is, in its essential character, in accordance with human tradition and the fundamental or primary principles of the world-system; and that it is not according to Christ, who is hated by the world, and who has laid the axe at the root of all its principles. Prominent among the elements of the world and of human tradition is the principle that the world reflects the grandeur of *man*, and that human reason is the highest and mightiest factor in it. In our day it has become a tenet of popular theology that the human reason is the final court of appeal in all matters of doctrine. In man's world human achievement is exalted to the highest place, and no limit is set to what may be accomplished by human ingenuity. "Let *us* build *us* a city and a tower whose top may reach unto heaven, and let *us* make *us* a name" (Gen. 11:4), is the program of humanity, as announced by those who established the basic principles of the world. In the great world-system that only is valued and lauded which is attained by the effort of man and redounds to his credit. Philosophy adheres strictly to this tradition and to these principles in that its various explanations, in order to receive recognition as "philosophical," must be purely the products of *human reason* exercised upon the results of *human investigations*.

PHILOSOPHY VS. REVELATION.

It follows of necessity that philosophy and divine revelation are utterly irreconcilable. The very existence of philosophy as an occupation for the human mind depends upon the rigid exclusion of every explanation of the universe which is not reached by a speculative process. If a philosophy admits the existence of a God (as the philosophies just now in favor do), it is a god who either is dumb, or else is not permitted to tell anything about himself, or how he made and sustains the universe. Should the philosopher's god break through these restrictions, there would be straightway an end of his philosophy. For it is not the pursuit of truth that makes one a philosopher. The pursuit of truth, in order to be *philosophical*, must be conducted in directions in which truth *cannot possibly be found*. For the discovery of what philosophers pretend to be seeking would bring their philosophies to an end, and such a calamity must, of course, be avoided. Therefore, the moment one receives an explanation of the universe *as coming from God* who made it, he can have no further use for philosophy. One who has obtained the truth is no longer a seeker. The value of philosophy, therefore, lies not in its results, for there are none, but solely in the employment which its unverifiable speculations afford to those whose tastes and intellectual endowments qualify them to engage in it.

PHILOSOPHY VS. CHRIST.

Again, philosophy is "not according to Christ" for the simple and sufficient reason that the testimony of Christ puts an end, for all who accept it, to all philosophical speculations concerning the relations of humanity to God and to the universe. Christ set His seal to the truth and divine authority of the Old Testament Scriptures. He, moreover, revealed the Father; and finally He promised further revelations of truth through His apostles under the immediate teaching of the Holy Spirit. These revelations are not only directly opposed to philosoph-

ical speculations, but they cut the ground from under them. The testimony and teaching of Christ were not communicated to men for the purpose of informing them how man and the world came to be what they are—though they do reveal the truth as to that. The purpose of the doctrine of Christ and of His personal mission to the world was to show to men their true condition, as under the dominion of sin and death, and to accomplish eternal redemption for all who believe the good tidings and accept the gift of God's grace. The doctrine of Christ not only instructs men as to the way into the kingdom of God, but also entitles those who accept it to the *immediate* possession and enjoyment of many and valuable rights and privileges which can be acquired in no other way. If, therefore, you are a believer in Christ Jesus, trusting the merit of His sacrifice for your acceptance with God, beware lest any man despoil you of these inestimable rights and privileges through philosophy and vain deceit, according to the principles of the world, and not according to Christ. For in Him, and not elsewhere, dwells the fulness of the Godhead; and in Him, and not elsewhere, the believer may be filled to his utmost capacity. Philosophy can strip men of part of the inheritance of faith. It has nothing to offer them in exchange.

FRUITS OF PHILOSOPHY.

It would be quite possible, for one who had the requisite leisure and curiosity, to trace the main developments of philosophy, and to examine the many different "Schools" to which it has given rise during a period of several thousand years. Having done so, he would find that philosophy consists, as already said, in the pursuit of the unattainable, and that, among all the varied fields of human activity there is none which has witnessed such an absolutely futile and barren expenditure of energy as the field of speculative philosophy. A philosopher of repute at the present time has declared that "philosophy has been on a *false scent* ever since the days of Socrates and Plato."

The following of a false scent for more than two thousand years is surely not a record to boast of; and yet it is true that, so far as *results* are concerned, philosophy has nothing more encouraging than this to offer as an inducement for engaging in it.

We do not, however, propose anything so stupendous (and so unprofitable) as a review of the history of philosophy, but merely a brief statement setting forth the *status* of philosophy at the present day. And this we undertake in order that the non-philosophical reader may be able to ascertain the character of the influence which philosophy is exerting, in these times of change and mental unrest, upon the immediate problems of humanity, and upon what is called "the progress of human thought."

The great majority of men do no thinking beyond the matters which lie within the little circle of their personal interests. This unthinking majority takes its thoughts and opinions from an intellectual and cultured few, or from leaders who manage to gain their confidence. It is important, therefore, to ascertain what ideas are prevalent among those who are in a position to influence the opinions of the mass of mankind. This may easily be done by sampling the current philosophical teaching at the great universities of the English-speaking countries.

THEISTIC AND ATHEISTIC PHILOSOPHY.

The various schools of philosophy which have flourished through the ages may be divided into two main classes, namely, *theistic* and *atheistic*. The former class embraces all philosophic systems which assume a god of some sort as the originator and sustainer of the universe. It may be remarked in passing that theistic philosophies are more dangerous to humankind than the atheistic class, for the reason that the former are well calculated to ensnare those who, by nature or training, have a repugnance to atheism. We need pay no attention to atheistic philosophy, for the reason that it is quite out of favor

at the present day, and shows no sign of ever recovering a respectable status.

DUALISM AND PANTHEISM.

Confining our attention, therefore, to theistic philosophies, we find several classes of these, namely, "Dualistic" and "Pantheistic." *Dualism* is the name which philosophers have been pleased to bestow upon those systems which maintain that God (or the "First Cause") created the universe as an act of His will, and has an existence distinct and apart from it. These systems are called "dualistic" because they count God as *one* entity, and the universe or creation as *another* entity, thus making *two* entities. The reader should understand clearly that when a learned professor of philosophy speaks of "dualism" he has Christianity in mind.

MONISM AND PLURALISM.

Pantheism, on the other hand, maintains that God and the universe are one being. There are several varieties of pantheism which have followers among living philosophers, *e. g.*, *monism* and *pluralism*. Monism is that variety of pantheism which is most in favor at the present day. This system assumes as the basis of reality an "absolute" or "all-knower"—a monstrosity which comprehends in its vast being all things and all their relations and activities. Monism, therefore, asserts that there is but one *entity*. God has no existence apart from the universe, and never had. The latter is, therefore, eternal, and there has been no creation.

It is a remarkable and highly significant fact that the basic principle of this ruling philosophy of our day is also the basic principle of the rapidly rising religio-economic system of socialism. For socialism is grounded upon the proposition that *man is organically and essentially one with God and with the universe*. From this strange agreement—this strange meeting of extremes—far-reaching results may be expected.

THE PRESENT SITUATION.

In order to obtain for our consideration a fair and accurate statement of the position of present-day philosophy, reference will be made to the "Hibbert Lectures" of 1909, on "The Present Situation in Philosophy," delivered by Professor William James, of Harvard University, at Manchester College, Oxford. These lectures have been published in a volume entitled "A Pluralistic Universe" (Longmans, Green & Co.).

Professor James is one of the very few philosophers of note who reject the teaching of monism. He advocates a theory styled "Pluralism," of which a sufficient idea may be gained from the quotations to follow. It is of first importance to us to learn from Professor James what is the present status of dualism, since, as we have seen, that class embraces old-fashioned or Bible Christianity. As to this, he says:

"Dualistic theism is *professed* as firmly as ever at all *Catholic* seats of learning, whereas it has of late years tended to disappear at our British and American Universities, and be replaced by a monistic pantheism more or less open or disguised" (page 24).

According to this competent authority, the Roman Catholic colleges are the only ones of any consequence wherein the statements of the Bible regarding the creation and government of the universe, the origin of living creatures, including man, the origin of evil, etc., are even "professed." The great universities of England and America, which were founded for the purpose of maintaining the doctrines of Scriptures, and spreading knowledge of them as the revelations of the living God, and as the foundations of all true learning, have been despoiled of all that made them useful for the nurture of young minds, and that made them valuable to the communities wherein they have flourished; and this momentous change has been accomplished through the agency of philosophy and vain deceit, according to the ancient tradition of men, according to the rudiments of the world, and not according to Christ.

A STRANGE PHENOMENON.

Herein, as it seems to the writer, we have an explanation for the strange phenomenon that Romanism is gaining ground rapidly in Protestant England and America, while steadily losing influence in those countries where it has had almost exclusive sway over the consciences of the people. The latter countries have never enjoyed the privileges of the open Bible. They have never had any links attaching them to the living Word of God. All they have had is "the church," and that they are now judging by its fruits.

But in England and America it is far otherwise. For many generations, from father to son, the people have been knit by many strong and tender ties and associations to the Word of the living God. Its influences upon the customs and life of the people have been many and potent. Only those whose minds are blinded will deny the mighty influence which the Bible has exerted as a factor in the national prosperity of the English-speaking countries. The great universities have been their pride, and have been counted among the national bulwarks; and the Bible has been the foundation stone of the universities. But now a change has come—so swiftly and so stealthily that we can scarcely realize what has happened. The universities have discarded the teaching of the Bible, and have repudiated its *authority* as the divinely inspired teacher. Only at "Catholic seats of learning" is its teaching professed. What wonder, then, in a time of general disintegration and unrest, that the children of Bible-loving ancestors should be drawn by thousands to a system which has the *appearance* of stability, where all else is falling to pieces, and which, with all its errors, does proclaim the infallibility of the Holy Scriptures! Whoso is wise will consider these things.

A SUDDEN CHANGE.

Professor James, in his lectures at Manchester, treats the teaching of the Bible as being now so utterly discredited and

out of date as to call for only a brief, passing reference in a discussion purporting to deal with "the present situation in philosophy." He says:

"I shall leave cynical materialism entirely out of our discussion as not calling for treatment before this present audience, and I shall ignore *old-fashioned dualistic theism for the same reason*" (page 30).

It is also important for our purpose to note the *suddenness* of the great change which has taken place at our universities, whereby Christian doctrine has been relegated to a position of obscurity so profound that it calls for no consideration in a discussion of this sort. The lecturer, after remarking that he had been told by *Hindoos* that "the great obstacle to the spread of Christianity in their country was the puerility of our dogma of creation," added: "Assuredly, most members of this audience are ready to side with Hinduism in this matter." And then he proceeded to say that "those of us who are sexagenarians" have witnessed such changes as "make the thought of a past generation seem as foreign to its successor as if it were the expression of *a different race of men*. The theological machinery that spoke so livingly to our ancestors, with its finite age of the world, its creation out of nothing, its juridical morality and eschatology, its treatment of God as an external contriver, an intelligent and moral governor, *sounds as odd to most of us as if it were some outlandish savage religion*" (page 29).

ITS SIGNIFICANCE.

Let the reader not fail to grasp the significance of the statement. For hundreds of years the instruction imparted to the youths of England and America has been grounded upon the Scriptures as the oracles of God; and, in fact, the work of teaching has been carried on mainly by ministers of the Word. The positions which England and America have gained among the nations during those centuries is known to every one. God has greatly blessed them with national prosperity and world-

wide dominion. But now, we are told (and it is true), that *within a single generation* the framework of our educational systems has been so changed that the language which expressed the abiding convictions of our ancestors sounds as strange in the atmosphere of our great universities as the language of a "different race of men," uttering the formulas of some "outlandish savage religion." Whether the change is for the better or for the worse is not, for the moment, in question. What we wish to impress upon our readers' minds at this point is simply the fact that a *tremendous change* has taken place, with *amazing suddenness*, and in regard to matters that are of vital importance to the whole world, and particularly to the English-speaking people.

EFFECT UPON PLASTIC MINDS.

The effect upon the plastic minds of undergraduates of such words as those last quoted can easily be imagined. They artfully convey the suggestion that these young men are, in respect of their philosophical notions, vastly superior to the men of light and learning of past generations, and that it is by the repudiation of Christianity and its "lively oracles" that they furnish convincing proof of their intellectual superiority. There are few minds among men of the age here addressed, or of any age—except they be firmly grounded and established in the truth—which could resist the insidious influence of such an appeal to the innate vanity of men.

Such being then the influences to which the students at our universities are now exposed, is there not urgent need of impressing upon Christian parents (there are yet a few remaining) the warning of our text, and exhorting them to beware lest their children be despoiled through philosophy and empty deceit?

A GREAT PERIL.

What does this sudden and stupendous change portend? Is not the very existence of Christianized civilization (*i. e.*, the

social system which has been reared under the influence and protection of Christianity) imperiled by it? *Beyond all doubt it is.* Nor is our reasonable apprehension in this regard in any wise allayed by Professor James' statements that the principal factors of this change are "scientific evolutionism" and "the rising tide of social democratic ideals." Great is the mischief already accomplished by these mighty agencies of evil, and we are as yet but at the beginning of their destructive career.

One more word Professor James speaks on this point:

"An external creator and his institutions may still be verbally confessed at Church in formulas that linger by their mere inertia, but *the life is out of them*" (page 34).

And with this agree the words of the risen Christ to the church in its Sardis stage, "Thou hast a name that thou livest, and art dead. *Be watchful, and strengthen the things that remain that are ready to die*" (Rev. 3:1, 2).

BUDDHA OR CHRIST?

It is now in order to inspect briefly that system of philosophy which, in its several forms, has crowded out of our universities the doctrine of Christ (and which has incidentally made Him a liar). We have already stated that this reigning system, now holding almost undisputed sway in "Christian" England and America, is pantheism, which has flourished for thousands of years as the philosophical religious cult of India. We have seen how Professor James defers to the Hindoo estimate of the Bible doctrine of creation, and sides with it. If the test of a doctrine is the way it is regarded by the Hindoos, it is quite logical to go to them for the interpretation of the universe which is to be taught at our schools and colleges.

The philosophers of today have, therefore, nothing to offer to us that our ancestors did not understand as well as they, and that they were not as free to choose as we are. Did our ancestors then prefer the worse thing to the better when they

chose, and founded great universities to preserve, the doctrines taught by Jesus Christ and His Apostles, rather than (as they might have done) the doctrines associated with the name of Buddha? Our present-day teachers of philosophy appear to say so. But if there remains any judgment at all in the twentieth-century man, he will remember, before lightly acquiescing in the removal of the ancient foundations, that whatever there may be of superiority in the social order of Christianized England and America over that of pantheistic India is due to the choice which our forefathers made when they accepted the teaching of the Gospel of Christ, and to the fact that *every subsequent generation until the present has ratified and adhered firmly to that choice.*

WHAT BENEFIT?

What benefit, then, can any sane man expect as the result of this sudden and wholesale repudiation of teachings which are vital to Christianity, and the acceptance in their stead of the ancient doctrines of heathendom? Surely there never was a generation of men so unwise, so blinded by its own conceit, as this foolish generation, in thus casting away the guidance of that Book which has put England and America at the head of the nations, and which has been the source of everything that is commendable in so-called "civilized society," and in accepting in its place the brutalizing and degrading doctrines of pantheism.

In whatever our eyes can rest upon with satisfaction in our past history or our present institutions, our art, literature, ethics, standards of family life and national life, etc., etc., we see the evidences of the influence of those teachings which have now been discarded by the wise men of our day as "puerile" in comparison with those of heathen philosophy. How long will it be before the righteous judgment of God overtakes the peoples who have thus turned with contempt from the source of all their greatness?

The warning, therefore, should be sounded out, not only to the young men and women who are likely to be the direct victims of the "higher education" of the day, but to every dweller in civilized lands, to beware lest any man make a prey of them through philosophy and vain deceit. For the matter we are considering vitally affects the interests of every civilized community.

NATIONAL RESPONSIBILITY.

From the Bible and from secular history we learn that God deals not only with individuals on the ground of privilege and responsibility, but with nations also. Because of the extraordinary privileges granted to the Israelites, a heavier responsibility rested upon them than upon other nations, and they were visited for their unfaithfulness with corresponding severity. And now we are living in that long stretch of centuries known as "the times of the Gentiles," during which the natural branches of the olive tree (Israel) are broken off, and the branches of the wild olive tree are grafted into their place; that is to say, the period wherein the Gentiles are occupying temporarily Israel's place of special privilege and responsibility. The diminishing of them has become the riches of the Gentiles (Rom. 11:11-25).

In dealing with a nation God looks to its rulers or leaders as responsible for its actions. The justice of this is specially evident in countries where the people choose their own rulers and governors. In our day *the people* are all-powerful. Rulers are chosen for the express purpose of executing the popular will. Likewise also the time has come when the people not only elect their rulers, but also *heap to themselves teachers*, because they will not endure sound doctrine (2 Tim. 4:3, 4). We may be sure, then, that the persons we find in the professional chairs of our colleges are there by the mandate of the people, who have turned away their ears from the truth and give heed to fables which please their itching ears.

By the very constitution of a democratic social order the teachers *must* teach what the people like to hear, or else give place to those who will.

God will surely judge the privileged nations for this. The change has been great and sudden. The judgment will be swift and severe. Until our day, whatever may have been the moral state of the masses of people of England and America, governments were established on the foundations of Christian doctrine; kings and other rulers were sworn to defend the faith; the Bible was taught in the schools; and no one was regarded as fit for a position of public responsibility who was not a professed follower of Jesus Christ. As for the teachers in our schools and colleges, not one could have been found who did not hold and teach as the unchanging truth of God the doctrines of Bible Christianity.

A GREAT APOSTASY.

Recognizing these facts, which all must admit to be facts, however much they may differ as to the significance of them, it follows that we are living under the dark shadow of *the greatest national apostasy that has ever taken place*. During all the history of mankind there has never been such a wholesale turning away from the Source of national blessings, in order to take up with the gods of the heathen.

SOLEMN NONSENSE.

We have already stated that the regnant philosophy, *i. e.*, pantheism, is expounded in our universities in two forms, known respectively as "monism" and "pluralism." Professor James, although a vigorous critic of monism, admits that the latter has almost complete possession of the field, and that his own cult of "pluralism" has very few adherents. These two species of pantheism are, however, alike in the essential matter that "both identify human substance with divine substance." From a Christian standpoint, therefore, it is not very important

to distinguish between them. The principal difference is that monism (or "absolutism") "thinks that said substance becomes fully divine only in the form of totality, and is not its real self in any form but the *all-form*"; whereas pluralism maintains "that there may ultimately never be an *all-form* at all, that the substance of reality may never get totally collected * * * and that a distributive form of reality, the *each-form*, is logically as acceptable, and empirically as probable, as the *all-form*" (page 34).

"For monism the world is no collection, but one great all-inclusive fact, outside of which there is nothing;" "And when the monism is *idealistic*, this all-enveloping fact is represented as an *absolute mind* that makes the partial facts by thinking them, just as we make objects in a dream by dreaming them, or personages in a story by imagining them."

"The world and the all-thinker thus compenetrates and soaks each other up without residuum." "The absolute makes us by thinking us." "The absolute and the world are one fact." "This is the *full pantheistic scheme*, the immanence of God in His creation, a conception sublime from its tremendous unity."

On the other hand, *pluralism* says that "reality may exist in a distributive form in the shape not of an *all*, but of a set of *eaches*." "There is this in favor of the *eaches*, that they are at any rate real enough to have made themselves at least *appear* to every one, whereas the absolute has as yet appeared immediately to only a few mystics, and indeed to them very ambiguously" (page 129).

I have transcribed the foregoing specimens of this solemn nonsense in order that the reader may be informed of the choice which our great universities now set before the thousands of eager and receptive minds that throng them in quest of knowledge. The rulers of these educational institutions virtually say to their students, You *must* accept a pantheistic conception of the universe, but you may choose between a monistic

universe and a pluralistic universe—between a universe which consists of a single ponderous “All,” or one comprising an indefinite number of miscellaneous “Eaches.”

CONFLICTING SCHOOLS.

Whichever of these “weak and beggarly” conceptions our young student adopts, he must be prepared to hear it assailed by the adherents of the rival school and criticized as highly irrational and absurd; and for this his course in philosophy prepares him. Thus the advocates of monism declare that pluralism is “infected and undermined by self-contradiction.” On the other hand, Professor James maintains that the “absolute” of the monist “involves features of irrationality peculiar to itself.” He points out that, upon the theory of absolute idealism, the all-knower must know, and be always distinctly conscious of, not only every fact, characteristic, and relation of every object in the whole universe, but also all that the object is not—as that a “table is not a chair, not a rhinoceros, not a logarithm, not a mile away from the door, not worth five hundred pounds sterling, not a thousand centuries old.” etc., *ad infinitum, ad nauseam*.

“Furthermore, if it be a fact that certain ideas are silly, the absolute has to have already thought the silly ideas to establish them in silliness. The rubbish in its mind would thus appear easily to outweigh in amount the more desirable material. One would expect it fairly to burst with such an obesity, plethora, and superfoetation of useless information” (page 128).

And how about things that are criminal, vicious, and impure? These are of necessity just as much the thought-forms of the absolute as their opposites.

A PHILOSOPHER’S VERDICT.

Again, after mentioning certain difficulties of the idealist theory, Professor James speaks disparagingly of “the oddity of inventing as a remedy for the inconveniences resulting from

this situation a *supernumerary conceptual* object called an 'absolute,' into which you pack the self-same contradictions unreduced" (page 271).

Once more we quote:

"When I read transcendentalist literature * * * I get nothing but a sort of marking of time, champing of jaws, pawing of the ground, and resettling into the same attitude, like a weary horse in a stall with an empty manger. It is but a turning over the same threadbare categories, bringing the same objections, and urging the same answers and solutions, with never a new fact or new horizon coming into sight" (page 265).

This is what a philosopher of the front ranks says of the ruling philosophy of the day, whose speculations are being impressed upon the minds of our brightest college students. One comment may be permitted, namely, that if a foolish absolute did not create men by thinking them, certainly foolish men have created an absolute by thinking it; and it is difficult to conceive how they could have employed their minds more foolishly.

AN IMPOSSIBLE TASK.

This is the situation brought about, now that Christianity has been politely bowed out of our schools and seminaries in order to make room for the irrational philosophy of Hindooism! Very pertinent in this connection are the words of the prophet: "The wise men are ashamed; they are dismayed and taken. Lo, they have *rejected the Word of the Lord*, and what wisdom is in them?" (Jer. 8:9.) For the occupation in which our philosophers are engaged is the impossible task of trying to establish an explanation of the visible universe after having rejected the true account thereof received from its Creator. The god of the ruling philosophy is one who is not permitted to speak or make himself known in any way. Philosophy must needs put these restraints upon him for its own protection; for, should he break through them, the occupation of the

philosopher would be gone. So he must remain in impenetrable obscurity, speaking no word, and making no intelligible sign or motion, in order that philosophers may continue their congenial business of making bad-guesses at what he is like.

A WARNING.

It is not difficult for one who has come to the knowledge of the truth through receiving the Word of God, "not as the word of men, but as it is in truth the Word of God" (1 Thess. 2:13), to perceive the folly and futility of all this. But who shall deliver the ignorant, the innocent, and the unwary from being victimized and eternally despoiled by these men who, professing themselves to be wise, have become fools? We can but sound the alarm and give warning, especially to those who are responsible for bringing up children, of the dangers which infect the intellectualistic atmosphere of our universities, colleges and seminaries.

A REASON FOR IT.

In closing we may with profit to our readers point out a profound reason why the enemy of Christ, and of the men whom He seeks to save, should be desirous of impressing upon the minds of the latter the conception of pantheism. That doctrine wholly excludes the idea that man is a sinner, and hence it puts redemption outside the pale of discussion. Under the influence of that doctrine man would never discover his corrupt nature and his need of salvation, and hence, if not delivered from it, he would die in his sins. An enemy of man could devise against him no greater mischief than this.

GOD MALIGNED.

But the doctrine which the philosophy of our day has imported from India works not only destruction to men, but also dishonor to God. Herein may its satanic character be clearly perceived by all who have eyes to see. Its foundation

principle is that God and man are truly one in substance and being, and that the character of God is revealed in the history of humanity. This evil doctrine makes God the partner with man in all the manifold and grievous wickednesses of humankind. It makes Him *particeps criminis* in all the monstrous crimes, cruelties, uncleannesses and unnamable abominations, that have stained the record of humanity. It makes Him really the prime actor in all sins and wickednesses, since the thought and impulses prompting them originate with Him. Thus God is charged with all the evil deeds which the Bible denounces, and against which the wrath of the God of the Bible is declared.

SATAN'S PLEDGE.

It may be that, somewhere in the dark places of this sinful world, there lurks a doctrine more monstrously wicked, more characteristically satanic than this, which is now installed in our seats of learning and there openly venerated as the last word of matured human wisdom; but, if such there be, the writer of these pages is not aware of its existence. That doctrine is virtually the assurance, given under the seal of those who occupy the eminences of human culture, learning and wisdom, that the pledge of the serpent given to the parents of the race of what would result if they would follow his track, has at last been redeemed. "Ye shall become as God," he declared; and now the leaders of the thought of the day unite in proclaiming that man and God are truly one substance and nature. Beware! Beware! This teaching is, indeed, according to human tradition—the most ancient of all human traditions;—it is according to the basic principles of the world and of the god of this world, and not according to Christ. No greater danger menaces the younger men and women of the present generation than the danger that some man, some smooth-tongued, learned and polished professor, may make a prey of them by means of philosophy and vain deceit.

CHAPTER VI.

JUSTIFICATION BY FAITH.

BY H. C. G. MOULE, D. D.,

BISHOP OF DURHAM, ENGLAND.

"Justification by Faith"; the phrase is weighty alike with Scripture and with history. In Holy Scripture it is the main theme of two great dogmatic epistles, Romans and Galatians. In Christian history it was the potent watchword of the Reformation movement in its aspect as a vast spiritual upheaval of the church. It is not by any means the only great truth considered in the two epistles; we should woefully misread them if we allowed their message about Justification by Faith to obscure their message about the Holy Ghost, and the strong relation between the two messages. It was not the only great truth which moved and animated the spiritual leaders of the Reformation. Nevertheless, such is the depth and dignity of this truth, and so central in some respects is its reference to other truths of our salvation, that we may fairly say that it was *the* message of St. Paul, and *the* truth that lay at the heart of the distinctive messages of the non-Pauline epistles too, and that it was *the* truth of the great Reformation of the Western church.

With reason, seeing things as he was led in a profound experience to see them, did Luther say that Justification by Faith was "the articles of a standing or a falling church." With reason does an illustrious representative of the older school of "higher" Anglicanism, a name to me ever bright and venerable, Edward Harold Browne, say that Justification by Faith is not only this, but also "the article of a standing or a falling soul."*

*"Messiah Foretold and Expected," ad finem.

IMPORT OF THE TERMS.

Let us apply ourselves first to a study of the meaning of our terms. Here are two great terms before us, Justification and Faith. We shall, of course, consider in its place the word which, in our title, links them, and ask how Justification is "by" Faith. But first, what is Justification, and then, what is Faith?

By derivation, no doubt, JUSTIFICATION means to make just, that is to say, to make conformable to a true standard. It would seem thus to mean a process by which wrong is corrected, and bad is made good, and good better, in the way of actual improvement of the thing or person justified. In one curious case, and, so far as I know, in that case only, the word has this meaning in actual use. "Justification" is a term of the printer's art. The compositor "justifies" a piece of typework when he corrects, brings into perfect order, as to spaces between words and letters, and so on, the types which he has set up.

But this, as I have said, is a solitary case. In the use of words otherwise, universally, Justification and Justify mean something quite different from improvement of condition. They mean establishment of position as before a judge or jury, literal or figurative. They mean the winning of a favorable verdict in such a presence, or again (what is the same thing from another side) the utterance of that verdict, the sentence of acquittal, or the sentence of vindicated right, as the case may be.

I am thinking of the word not at all exclusively as a religious word. Take it in its common, everyday employment; it is always thus. To justify an opinion, to justify a course of conduct, to justify a statement, to justify a friend, what does it mean? Not to readjust and improve your thoughts, or your actions, or your words; not to educate your friend to be wiser or more able. No, but to win a verdict for thought, or ac-

tion, or word, or friend, at some bar of judgment, as for example the bar of public opinion, or of common conscience. It is not to improve, but to vindicate.

Take a ready illustration to the same effect from Scripture, and from a passage not of doctrine, but of public Israelite law: "If there be a controversy between men, and they come unto judgment, that the judges may judge them, then they shall justify the righteous and condemn the wicked" (Deut. 25:1). Here it is obvious that the question is not one of moral improvement. The judges are not to make the righteous man better. They are to vindicate his position as satisfactory to the law.

Non-theological passages, it may be observed, and generally non-theological connections, are of the greatest use in determining the true, native meaning of theological terms. For with rare exceptions, which are for the most part matters of open history, as in the case of the *Homoïusion*, theological terms are terms of common thought, adapted to a special use, but in themselves unchanged. That is, they were thus used at first, in the simplicity of original truth. Later ages may have deflected that simplicity. It was so as a fact with our word Justification, as we shall see immediately. But at first the word meant in religion precisely what it meant out of it. It meant the winning, or the consequent announcement, of a favorable verdict. Not the word, but the application was altered when salvation was in question. It was indeed a new and glorious application. The verdict in question was the verdict not of a Hebrew court, nor of public opinion, but of the eternal Judge of all the earth. But that left the meaning of the word the same.

JUSTIFICATION A "FORENSIC" TERM.

It is thus evident that the word Justification, alike in religious and in common parlance, is a word connected with law. It has to do with acquittal, vindication, acceptance before

a judgment seat. To use a technical term, it is a *forensic* word, a word of the law-courts (which in old Rome stood in the *forum*). In regard of "us men and our salvation" it stands related not so much, not so directly, to our need of spiritual revolution, amendment, purification, holiness, as to our need of getting, somehow—in spite of our guilt, our liability, our debt, our deserved condemnation—a sentence of acquittal, a sentence of acceptance, at the judgment seat of a holy God.

Not that it has nothing to do with our inward spiritual purification. It has intense and vital relations that way. But they are not *direct* relations. The direct concern of Justification is with man's need of a divine deliverance, not from the power of his sin, but from its guilt.

MISTAKEN INTERPRETATIONS.

Here we must note accordingly two remarkable instances of misuse of the word Justification in the history of Christian thought. The first is found in the theology of the Schoolmen, the great thinkers of the Middle Ages in Western Christendom—Peter Lombard, Thomas Aquinas, and others.* To them Justification appears to have meant much the same as regeneration, the great internal change in the state of our nature wrought by grace. The other instance appears in the sixteenth century, in the Decrees of the Council of Trent, a highly authoritative statement of Romanist belief and teaching. There Justification is described (vi. c. 7) as "not the mere remission of sins but also the sanctification and renovation of the inner man." In this remarkable sentence the Romanist theologians seem to combine the true account of the word, though imperfectly stated, with the view of the Schoolmen. It is not too much to say that a careful review of the facts summarized above, as regards the secular use of the word Justification, and the Scriptural use of it in the doctrine of salva-

*See T. B. Mozley, "Baptismal Controversy," Chap. VII.

tion, is enough to negative these explanations. They are curious and memorable examples of misinterpretation of terms; that most fruitful source of further, wider and deeper error.

JUSTIFICATION NOT THE SAME AS PARDON.

The problem raised then, in religion, by the word Justification, is, How shall man be just before God? To use the words of our Eleventh Article, it is, How shall we be "accounted righteous before God?" In other words, How shall we, having sinned, having broken the holy Law, having violated the will of God, be treated, as to our acceptance before Him, as to our "peace with Him" (Rom. 5:1), as if we had not done so? Its question is not, *directly*, How shall I a sinner become holy, but, How shall I a sinner be received by my God, whom I have grieved, as if I had not grieved Him?

Here let us note, what will be clear on reflection, that Justification means properly no less than this, the being received by Him as if we had not grieved Him. It is not only, the being forgiven by Him. We do indeed as sinners most urgently need forgiveness, the remission of our sins, the putting away of the holy vengeance of God upon our rebellion. But we need more. We need the voice which says, not merely, you may go; you are let off your penalty; but, you may come; you are welcomed into My presence and fellowship. We shall see later how important this difference is in the practical problems of our full salvation. But one thing is evident at first sight, namely, that this is implied in the very word Justification. For Justification, in common speech, never means pardon. It means winning, or granting, a position of acceptance. "You are justified in taking this course of action," does not mean, you were wrong, yet you are forgiven. It means, you were right, and in the court of my opinion you have proved it. In religion accordingly our Justification means not merely a grant of pardon, but a verdict in favor of our standing as satisfactory before the Judge.

THE SPECIAL PROBLEM OF *our* JUSTIFICATION.

Here in passing let us notice that of course the word Justification does not *of itself* imply that the justified person is a sinner. To see this as plainly as possible, recollect that God Himself is said to be justified, in Psalm 51:4, and Christ Himself, in 1 Tim. 3:16. In a human court of law, as we have seen above, it is the supreme duty of the judge to "justify *the righteous*" (Deut. 25:1), and the righteous only. In all such cases Justification bears its perfectly proper meaning, unperplexed, crossed by no mystery or problem. But then, the moment we come to the concrete, practical question, how shall *we* be justified, and *before God*, or, to bring it closer home, how shall *I, I the sinner*, be welcomed by my offended Lord as if I were satisfactory, then the thought of Justification presents itself to us in a new and most solemn aspect. The word keeps its meaning unshaken. But how about its application. Here am I, guilty. To be justified is to be pronounced not guilty, to be vindicated and accepted by Lawgiver and Law. Is it possible? Is it not impossible?

Justification by Faith, in the actual case of our salvation, is thus a "short phrase." It means, in full, the acceptance of guilty sinners, before God, by Faith. Great is the problem so indicated. And great is the wonder and the glory of the solution given us by the grace of God. But to this solution we must advance by some further steps.

WHAT IS FAITH?

We may now fitly approach our second great term, Faith, and ask ourselves, What does it mean? As with Justification, so with Faith, we may best approach the answer by first asking, What does Faith mean in common life and speech? Take such phrases as, to have faith in a policy, faith in a remedy, faith in a political leader, or a military leader, faith in a lawyer, faith in a physician. Here the word Faith is used in a way obviously parallel to that in which, for exam-

pie, our Lord uses it when He appeals to the Apostles, in the Gospels, to have faith in Him; as He did in the storm on the Lake. The use is parallel also to its habitual use in the epistles; for example, in Romans 4. where St. Paul makes so much of Abraham's faith, in close connection with the faith which he seeks to develop in us.

Now is it not plain that the word means, to all practical intents and purposes, trust, reliance? Is not this obvious without comment when a sick man sends for the physician in whom he has faith, and when the soldier follows, perhaps literally in utter darkness, the general in whom he has faith? Reliance upon thing or person supposed to be trustworthy, this is Faith.

PRACTICAL CONFIDENCE.

To note a further aspect of the word. Faith, in actual common use, tends to mean a *practical* confidence. Rarely, if ever, do we use it of a mere opinion, however distinct, lying passive in the mind. To have faith in a commander does not mean merely to entertain a conviction, a belief, however positive, that he is skillful and competent. We may entertain such a belief about the commander of the enemy—with very unpleasant impressions on our minds in consequence. We may be *confident* that he is a great general in a sense the very opposite to a personal *confidence in him*. No, to have faith in a commander implies a view of him in which we either actually do, or are quite ready to, trust ourselves and our cause to his command. And just the same is true of faith in a divine Promise, faith in a divine Redeemer. It means a reliance, genuine and practical. It means a putting of ourselves and our needs, in personal reliance, into His hands.

Here, in passing, we observe that Faith accordingly always implies an element, more or less, of the dark, of the unknown. Where everything is, so to speak, *visible* to the heart and mind there scarcely can be Faith. I am on a dan-

gerous piece of water, in a boat, with a skilled and experienced boatman. I cross it, not without tremor perhaps, but with faith. Here faith is exercised on a trustworthy and known object, the boatman. But it is exercised regarding what are more or less, to me, uncertain circumstances, the amount of peril, and the way to handle the boat in it. Were there no uncertain circumstances my opinion of the boatman would not be faith, but mere opinion; estimate, not reliance.

Our illustration suggests the remark that Faith, as concerned with our salvation, needs a certain and trustworthy *Object*, even Jesus Christ. Having Him, we have the right condition for exercising Faith, reliance in the dark, trust in His skill and power on our behalf in unknown or mysterious circumstances.

HEBREWS XI:1 NOT A DEFINITION.

It seems well to remark here on that great sentence, Heb. 11:1, sometimes quoted as a definition of Faith: "Now faith is certainty of things hoped for, proof of things not seen." If this is a definition, properly speaking, it must negative the simple definition of Faith which we have arrived at above, namely, reliance. For it leads us towards a totally different region of thought, and suggests, what many religious thinkers have held, that Faith is as it were a mysterious spiritual sense, a subtle power of touching and feeling the unseen and eternal, a "vision and a faculty divine," almost a "second-sight" in the soul. We on the contrary maintain that it is always the same thing in itself, whether concerned with common or with spiritual things, namely, reliance, reposed on a trustworthy object, and exercised more or less in the dark. The other view would look on Faith (in things spiritual) rather as a faculty in itself than as an attitude towards an Object. The thought is thus more engaged with Faith's own latent power than with the power and truth of a Promiser. Now on this I remark, first, that the words of Heb. 11:1

scarcely read like a definition at all. For a definition is a description which fits the thing defined and it alone, so that the thing is fixed and settled by the description. But the words "certainty of things hoped for, proof of things not seen," are not exclusively applicable to Faith. They would be equally fit to describe, for example, God's promises in their power. For *they* are able to make the hoped-for certain and the unseen visible.

And this is just what we take the words to mean as a description of Faith. They do not define Faith in itself; they describe it in its power. They are the sort of statement we make when we say, Knowledge is power. That is not a definition of knowledge, by any means. It is a description of it in one of its great effects.

The whole chapter, Heb. 11, illustrates this, and, as it seems to me, confirms our simple definition of Faith. Noah. Abraham, Joseph, Moses—they all treated the hoped-for and the unseen as solid and certain because they all relied upon the faithful Promiser. Their victories were mysteriously great, their lives were related vitally to the Unseen. But the action to this end was on their part sublimely simple. It was reliance on the Promiser. It was taking God at His Word.

I remember a friend of mine, many years ago, complaining of the skeptical irreverence of a then lecturer at Oxford, who asked his class for a definition of Faith. Heb. 11:1 was quoted as an answer, and he replied, "You could not have given me a worse definition." Now this teacher may have been really flippant. But I still think it possible that he meant no contempt of the Scripture. He may merely have objected, though with needless roughness, to a false use of the Scripture. He felt, I cannot but surmise, that Heb. 11:1 was really no definition at all.

DEFINITION AND EFFECT.

It is all-important to remember alike this simplicity of

definition and this grandeur of effect in the matter of Faith. It is all-important in the great question of our salvation. Here on the one side is an action of the mind and will, in itself perfectly simple, capable of the very homeliest illustration. We all know what reliance means. Well, Faith is reliance. But then, when the reliance is directed upon an Object infinitely great and good, when it reposes upon God in Christ, upon Him in His promise, His fidelity, His love, upon His very Self, what is *not* this reliance in its effects? It is the creature laying hold upon the Creator. It is our reception of God Himself in His Word. So, it is the putting ourselves in the way of His own almighty action in the fulfilment of His Word, in the keeping of His promise.

"The virtue of Faith lies in the virtue of its Object." That Object, in this matter of Justification, so the Scriptures assure us abundantly and with the utmost clearness, is our Lord Jesus Christ Himself, who died for us and rose again.

Here the simplest reliance, so it be sincere, is our point of contact with infinite resources. When lately the vast dam of the Nile was completed, with all its giant sluices, there needed but the touch of a finger on an electric button to swing majestically open the gates of the barrier and so to let through the Nile in all its mass and might. There was the simplest possible contact. But it was contact with forces and appliances adequate to control or liberate at pleasure the great river. So Faith, in reliance of the soul, the soul perhaps of the child, perhaps of the peasant, perhaps of the outcast, is only a reliant look, a reliant touch. But it sets up contact with JESUS CHRIST, in all His greatness, in His grace, merit, saving power, eternal love.

FAITH, NO MERIT.

One momentous issue from this reflection is as follows: We are here warned off from the temptation to erect Faith into a Saviour, to rest our reliance upon our Faith, if I may

put it so. That is a real temptation to many. Hearing, and fully thinking, that to be justified we must have Faith, they, we, are soon occupied with an anxious analysis of our Faith. Do I trust enough? Is my reliance satisfactory in kind and quantity? But if saving Faith is, in its essence, simply a reliant attitude, then the question of its effect and virtue is at once shifted to the question of the adequacy of its Object. The man then is drawn to ask, not, Do I rely enough? but, Is Jesus Christ great enough, and gracious enough, for me to rely upon? The introspective microscope is laid down. The soul's open eyes turn upward to the face of our Lord Jesus Christ; and Faith forgets itself in its own proper action. In other words, the man relies instinctively upon an Object seen to be so magnificently, so supremely, able to sustain him. His feet are on the Rock, and he knows it, not by feeling for his feet, but by feeling the Rock.

Here let us note that Faith, thus seen to be reliance, is obviously a thing as different as possible from merit. No one in common life thinks of a well-placed reliance as meritorious. It is right, but not righteous. It does not make a man deserving of rescue when, being in imminent danger, he implicitly accepts the guidance of his rescuer. And the man who, discovering himself, in the old-fashioned way (the way as old as David before Nathan, Isaiah in the vision, the publican in the temple, the jailor at Philippi, Augustine at Milan), to be a guilty sinner, whose "mouth is shut" before God, relies upon Christ as his all for pardon and peace, certainly does not merit anything for closing with his own salvation. He deserves nothing by the act of accepting all.

"God," says Richard Hooker, in that great "Discourse" of his on Justification, "doth justify the believing man, yet not for the worthiness of his belief but for the worthiness of Him which is believed."* So it is not our attitude which we rely on. Our attitude is just our reliance. And reliance means the going out upon Another for repose.

*"A Discourse of Justification," Chap. 33.

Once for all let us remember that we may make the falsest use, even under the truest definitions, of both ideas, Justification and Faith. We may think of either of them as the object of our hope, the ultimate cause of our salvation. So thought of, they are phantoms, nay, they are idols. Seen truly, they are but expressions for Jesus Christ our Lord as He is given and taken. Justification is no Saviour, nor is Faith. Justification by Faith—what is it? It is the acceptance of the guilty by reason of a Trusted Christ.

“BY” DEFINED.

So now we may take up the question of that middle and connective word in our title, “by.” Justification *by* Faith, what does it mean? This divine welcome of the guilty as if they were not guilty, *by* reliance upon Jesus Christ, what have we to think about this?

We have seen a moment ago that one meaning most certainly cannot be borne by the word “by.” It cannot mean “on account of,” as if Faith were a valuable consideration which entitled us to Justification. The surrendering rebel is not amnestied because of the valuable consideration of his surrender, but because of the grace of the sovereign or state which amnesties. On the other hand, his surrender is the necessary means to the amnesty becoming actually his. It is his only proper attitude (in a supposed case of unlawful rebellion) towards the offended power. That power cannot, in the nature of things, make peace with a subject who is in a wrong attitude towards it. It wishes him well, or it would not provide amnesty. But it cannot make peace with him while he declines the provision. Surrender is accordingly not the price paid for peace, but it is nevertheless the open hand necessary to appropriate the gift of it.

In a fair measure this illustrates our word “by” in the matter of Justification by Faith. Faith, reliance, is, from one side, just the sinful man’s “coming in” to accept the sacred

amnesty of God in Christ, taking at His Word his benignant King. It is the rebel's putting himself into right relations with his offended Lord in this great matter of forgiveness and acceptance. It is not a virtue, not a merit, but a proper means.

UNION WITH CHRIST.

The word "by," *per*, lends itself meantime to the expression of another aspect of the subject. One of the great problems attaching to the mighty truth of Christ our Righteousness, our Merit, our Acceptance, is that of the *nexus*, the bond, which so draws us and Him together that, not in fiction but in fact, our load can pass over to Him and His wealth to us. The New Testament largely teaches, what lies assuredly in the very nature of things, as it puts the facts of salvation before us, that we enter "into" Christ, we come to be "in" Him, we get part and lot in the life eternal, which is in Him alone, by Faith. "He gave power to become the sons of God, to them that believed on His Name." "Believing, we have life in His Name" (John 1:12; 20:31). Faith is our soul-contact with the Son of God, setting up (upon our side) that union with Him in His life of which Scripture is so full. And thus it is open to us, surely, to say that Justification by Faith means, from one momentous aspect, Justification because of the Christ with whom through Faith we are made mysteriously but truly one. Believing, we are one with Him, one in the common life with which the living members live with the Head, by the power of His Spirit. One with Him in life, we are therefore, by no mere legal fiction but in vital fact, capable of oneness with Him in interest also.

THE MARRIAGE-BOND.

"Faith," says Bishop Hopkins of Derry, "is the marriage-bond between Christ and a believer; and therefore all the debts of the believer are chargeable upon Christ, and the

righteousness of Christ is instated upon the believer. * * *
Indeed this union is a high and inscrutable mystery, yet plain
it is that there is such a close, spiritual, and real union
between Christ and a believer. * * * So Faith is the
way and means of our Justification. By Faith we are united
to Christ. By that union we truly have a righteousness. And
upon that righteousness the justice as well as mercy of God
is engaged to justify and acquit us.”*

*E. Hopkins, “The Doctrine of the Covenants.”

CHAPTER VII.

TRIBUTES TO CHRIST AND THE BIBLE BY BRAINY MEN NOT KNOWN AS ACTIVE CHRISTIANS.

"Their rock is not as our Rock, even our enemies themselves being judges."—Deut. 32:31.

BENJAMIN FRANKLIN.

"Young man, my advice to you is that you cultivate an acquaintance with and firm belief in the Holy Scriptures, for this is your certain interest. I think Christ's system of morals and religion, as He left them with us, the best the world ever saw or is likely to see."

THOMAS JEFFERSON.

"I have said and always will say that the studious perusal of the sacred volume will make better citizens, better fathers, and better husbands."

DANIEL WEBSTER.

"If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but, if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity. The Bible is the book of all others for lawyers as well as divines, and I pity the man who cannot find in it a rich supply of thought and rule of conduct. I believe Jesus Christ to be the Son of God. The miracles which He wrought establish in my mind His personal authority and render it proper for me to believe what He asserts."

RALPH WALDO EMERSON.

"Jesus is the most perfect of all men that have yet appeared."

NAPOLEON BONAPARTE.

"I know men, and I tell you Jesus Christ was not a man. Superficial minds see a resemblance between Christ and the founders of empires and the gods of other religions. That resemblance does not exist. There is between Christianity and other religions the distance of infinity. Alexander, Cæsar, Charlemagne and myself founded empires. But on what did we rest the creations of our genius? Upon sheer force. Jesus Christ alone founded His empire upon love; and at this hour millions of men will die for Him. In every other existence but that of Christ how many imperfections! From the first day to the last He is the same; majestic and simple; infinitely firm and infinitely gentle. He proposes to our faith a series of mysteries and commands with authority that we should believe them, giving no other reason than those tremendous words, 'I am God.'

"The Bible contains a complete series of acts and of historical men to explain time and eternity, such as no other religion has to offer. If it is not the true religion, one is very excusable in being deceived, for everything in it is grand and worthy of God. The more I consider the Gospel, the more I am assured that there is nothing there which is not beyond the march of events and above the human mind. Even the impious themselves have never dared to deny the sublimity of the Gospel, which inspires them with a sort of compulsory veneration. What happiness that Book procures for those who believe it!"

GOETHE.

"It is a belief in the Bible which has served me as the guide of my moral and literary life. No criticism will be able to perplex the confidence which we have entertained of a writing whose contents have stirred up and given life to our vital energy by its own. The farther the ages advance in civilization the more will the Bible be used."

THOMAS CARLYLE.

"Jesus is our divinest symbol. Higher has the human thought not yet reached. A symbol of quite perennial, infinite character: whose significance will ever demand to be anew inquired into and anew made manifest."

JAMES ANTHONY FROUDE.

"The most perfect being who has ever trod the soil of this planet was called the Man of Sorrows."

CHARLES DICKENS IN HIS WILL.

"I commit my soul to the mercy of God, through our Lord and Saviour Jesus Christ, and exhort my dear children humbly to try to guide themselves by the teachings of the New Testament."

SHAKESPEARE IN HIS WILL.

"I commend my soul into the hands of God, my Creator, hoping and assuredly believing, through the only merits of Jesus Christ my Saviour, to be made partaker of life everlasting."

LORD BYRON.

"If ever man was God, or God man, Jesus Christ was both."

MATTHEW ARNOLD.

"To the Bible men will return because they cannot do without it. The true God is and must be pre-eminently the God of the Bible, the eternal who makes for righteousness, from whom Jesus came forth, and whose spirit governs the course of humanity."

DIDEROT.

"No better lessons can I teach my child than those of the Bible."

PROFESSOR HUXLEY.

"I have always been strongly in favor of secular education without theology, but I must confess that I have been no less seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of moral conduct, is to be kept up in the present utterly chaotic state of opinion on these matters without the use of the Bible."

JOHN STUART MILL.

"Who among His disciples, or among their proselytes, was capable of inventing the sayings of Jesus, or imagining the life and character ascribed to Him? Certainly not the fishermen of Galilee; as certainly not Saint Paul, whose character and idiosyncrasies were of a totally different sort; and still less the early Christian writers. When this pre-eminent genius is combined with the qualities of probably the greatest moral reformer and martyr to His mission who ever existed upon earth, religion cannot be said to have made a bad choice in pitching on this man as the ideal representative and guide of humanity; nor even now would it be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete, than to endeavor so to live that Christ would approve his life."

ROUSSEAU.

"Can it be possible that the sacred personage whose history the Scriptures contain should be a mere man? Where is the man, where the philosopher, who could so live and so die without weakness and without ostentation? When Plato describes his imaginary righteous man, loaded with all the punishments of guilt, yet meriting the highest rewards of virtue, he exactly describes the character of Jesus Christ. What an infinite disproportion between the son of Sophroniscus and the Son of Mary. Socrates dies with honor, surrounded by his disciples

listening to the most tender words—the easiest death that one could wish to die. Jesus dies in pain, dishonor, mockery, the object of universal cursing—the most horrible death that one could fear. At the receipt of the cup of poison, Socrates blesses him who could not give it to him without tears; Jesus, while suffering the sharpest pains, prays for His most bitter enemies. If Socrates lived and died like a philosopher, Jesus lived and died like a god.

“Peruse the books of philosophers with all their pomp of diction. How meager, how contemptible are they when compared with the Scriptures! The majesty of the Scriptures strikes me with admiration.”

PECAUT.

“Christ’s moral character rose beyond comparison above that of any other great man of antiquity. No one was ever so gentle, so humble, so kind as He. In His spirit He lived in the house of His heavenly Father. His moral life is wholly penetrated by God. He was the master of all, because He was really their brother.”

ERNEST RENAN.

“All history is incomprehensible without Him. He created the object and fixed the starting point of the future faith of humanity. He is the incomparable man to whom the universal conscience has decreed the title of Son of God, and that with justice. In the first rank of this grand family of the true sons of God we must place Jesus. The highest consciousness of God which ever existed in the breast of humanity was that of Jesus. Repose now in Thy glory, noble founder! Thy work is finished, Thy divinity established. Thou shalt become the corner-stone of humanity so entirely that to tear Thy name from this world would rend it to its foundations. Between Thee and God there will no longer be any distinction. Complete Conqueror of death, take possession of Thy kingdom,

whither shall follow Thee, by the royal road which Thou hast traced, ages of adoring worshipers. Whatever may be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceasing; His legend will call forth tears without end; His sufferings will melt the noblest hearts; and all ages will proclaim that among the sons of men there is none born greater than Jesus. Even Paul is not Jesus. How far removed are we all from Thee, dear Master! Where is Thy mildness, Thy poetry? Thou to whom a flower didst bring pleasure and ecstasy, dost Thou recognize as Thy disciples these wranglers, these men furious over their prerogatives, and desiring that everything should be given to them? They are men; Thou art a god."

BENJAMIN DISRAELI.

"The wildest dreams of their rabbis have been far exceeded. Has not Jesus conquered Europe and changed its name to Christendom? All countries that refuse the cross wither, and the time will come, when the vast communities and countless myriads of America and Australia, looking upon Europe as Europe now looks upon Greece, and wondering how so small a space could have achieved such great deeds, will find music in the songs of Zion and solace in the parables of Galilee."

PROFESSOR HEGARD OF THE UNIVERSITY OF COPENHAGEN.

"The experiences of life, its sufferings and grief, have shaken my soul and have broken the foundation upon which I formerly thought I could build. Full of faith in the sufficiency of science, I thought to have found in it a sure refuge from all the contingencies of life. This illusion is vanished; when the tempest came, which plunged me in sorrow, the moorings, the cable of science, broke like thread. Then I seized upon that help which many before me have laid hold of. I sought and found peace in God. Since then I have certainly not abandoned science, but I have assigned to it another place in my life."



When a man of brains speaks well of the Bible and Christ he consciously or unconsciously bears tribute to the inspiration of the one and the deity of the other.

The Bible claims to be a revelation from God, and its character sustains its claim. "The Word of the Lord came expressly to Ezekiel." (Ezek. 1:13.) "The Lord said unto me," exclaimed Jeremiah. (Jer. 1:7.) "Hear the Word of the Lord," says Isaiah. (Isa. 1:10.) "Thus saith the Lord," rings through the Old Testament. And the New Testament puts the seal of inspiration upon the Old. "The Holy Ghost spake by the mouth of David." (Acts 1:16.) "All Scripture is given by inspiration of God." (2 Tim. 3:16.) "The prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1:21.)

If the men who wrote this Book were not inspired, they were liars, and we have to explain how the Book which contains the highest morality ever given to earth could be written by a set of liars. And these bad men at the same time wrote their own doom, for there is no vice more severely condemned in the Bible than deception. To claim that good men wrote the Bible, and deny its inspiration, is on a par with the claim that Christ was a good man, while He pretended to be what He was not.



PUBLISHERS' NOTICE

As stated in the "Foreword" (page 4), of FUNDAMENTALS, Volume I, this series of books is being sent to every pastor, evangelist, missionary, theological professor, theological student, Sunday school superintendent, Y. M. C. A. and Y. W. C. A. secretary in the English-speaking world, so far as the addresses of all these may be obtained. No expense attaches itself to those who receive the book.

It is quite probable that the addresses of some who are engaged in the foregoing various lines of work have been overlooked. And if so, as soon as our attention is called to the matter with the full address accompanying and line of Christian work in which the person is engaged, we will gladly place such address on the list for future issues.

There has been a demand for the book by the laity, and to meet this demand each volume will be furnished at a cost of fifteen cents per copy, eight copies for one dollar, or one hundred copies for ten dollars.

Any change of address should be promptly reported in order that there may be no delay in receiving succeeding volumes. **Write plainly both the old and new addresses in full.**

TESTIMONY PUBLISHING COMPANY,

808 La Salle Ave., Chicago, Ill., U. S. A.

